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IN THREE PARTS.

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Written in the Time of

THE LATE WARS.

BY

SAMUEL BUTLER, Esq.

WITH LARGE

ANNOTATIONS

BY

ZACHARY GREY, LL.D.

IN THREE VOLUMES.

Carefully Compared and Corrected by the Cambridge Edition.

VOLUME the FIRST.

EDINBURGH:
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M.DCC.LXX.

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TO THE

READER.

POETA naſcitur, non fit, is a ſentence of as great truth as antiquity; it being moſt certain, that all the acquir'd learning imaginable is inſufficient to compleat a poet, without a natural genius and propenſity to ſo noble and ſublime an art. And we may without offence obſerve, that many very learned men, who have been ambitious to be thought poets, have only render'd themſelves obnoxious to that ſatirical inſpiration our Author wittily invokes:

> Which made them, tho' it were in ſpight
> Of nature and their ſtars, to write.

On the other ſide, ſome who have had very little human learning*, but were endued with a large ſhare of natural wit and parts, have become the moſt celebrated poets of the age they liv'd in. But as theſe laſt are *raræ aves in terris*, ſo when the muſes have not diſdain'd the aſſiſtances of other arts and ſciences, we are then bleſs'd with thoſe laſting monuments of wit and learning which may juſtly claim a kind of eternity upon earth. And our Author, had his modeſty permitted him, might with Horace have ſaid,

Exegi monumentum ære perennius;

Or, with Ovid,

Jamque opus exegi quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetuſtas.

* Shakeſpeare, D'Avenant, *&c.*

The Author of this celebrated Poem was of this laſt compoſition; for altho' he had not the happineſs of an academical education, as ſome affirm, it may be perceiv'd, throughout his whole Poem, that he had read much, and was very well accompliſh'd in the moſt uſeful parts of human learning.

Rapin (in his Reflections) ſpeaking of the neceſſary qualities belonging to a poet, tells us, he muſt have a genius extraordinary; great natural gifts; a wit juſt, fruitful, piercing, ſolid and univerſal; an underſtanding clear and diſtinct; an imagination neat and pleaſant; an elevation of ſoul, that depends not only on art or ſtudy, but is purely a gift of Heaven, which muſt be ſuſtain'd by a lively ſenſe and vivacity; judgment to conſider wiſely of things, and vivacity for the beautiful expreſſion of them, *&c.*

Now, how juſtly this character is due to our Author, I leave to the impartial reader, and thoſe of nicer judgments, who had the happineſs to be more intimately acquainted with him.

The reputation of this incomparable Poem is ſo thoroughly eſtabliſh'd in the world, that it would be ſuperfluous, if not impertinent, to endeavour any panegyric upon it.—However, ſince moſt men have a curioſity to have ſome account of ſuch anonymous authors, whoſe compoſitions have been eminent for wit or learning, I have been deſired to oblige them with ſuch informations as I could receive from thoſe who had the happineſs to be acquainted with him, and alſo to rectify the miſtakes of the Oxford Antiquary, in his *Athenæ Oxonienſes*, concerning him.

THE LIFE OF *SAMUEL BUTLER*, Esq.

SAMUEL BUTLER, the Author of this excellent Poem, was born in the pariſh of Strenſham, in the county of Worceſter, and baptized there the 13th of February 1612. His father, who was of the ſame name, was an honeſt country farmer, who had ſome ſmall eſtate of his own, but rented a much greater of the lord of the manor where he liv'd. However, perceiving in this ſon an early inclination to learning, he made a ſhift to have him educated in the free ſchool at Worceſter, under Mr Henry Bright; where having paſt the uſual time, and being become an excellent ſchool-ſcholar, he went for ſome little time to Cambridge, but was never matriculated into that univerſity, his father's abilities not being ſufficient to be at the charge of an academical education; ſo that our Author return'd ſoon into his native county, and became clerk to one Mr Jefferys of Earls-Croom, an eminent juſtice of peace for that county, with whom he liv'd ſome years, in an eaſy and no contemptible ſervice. Here, by the indulgence of a kind maſter, he had ſufficient leiſure to apply himſelf to whatever learning his inclinations led him, which were chiefly hiſtory and poetry; to which, for his diverſion, he joined muſic and painting; and I have ſeen ſome pictures, ſaid to be of his

drawing, which remained in that family; which I mention not for the excellency of them, but to satisfy the reader of his early inclinations to that noble art; for which also he was afterwards entirely belov'd by Mr Samuel Cooper, one of the most eminent painters of his time.

He was, after this, recommended to that great encourager of learning, Elizabeth countess of Kent, where he had not only the opportunity to consult all manner of learned books, but to converse also with that living library of learning, the great Mr Selden.

Our Author liv'd some time also with Sir Samuel Luke, who was of an ancient family in Bedfordshire; but, to his dishonour, an eminent commander under the usurper Oliver Cromwell: and then it was, as I am inform'd, he composed this Loyal Poem. For tho' Fate, more than choice, seems to have placed him in the service of a knight so notorious, both in his person and politics, yet, by the rule of contraries, one may observe throughout his whole Poem, that he was most orthodox, both in his religion and loyalty. And I am the more induced to believe he wrote it about that time, because he had then the opportunity to converse with those living characters of rebellion, nonsense, and hypocrisy, which he so lively and pathetically exposes throughout the whole work.

After the restoration of King Charles II. those who were at the helm minding money more than merit, our Author found those verses of Juvenal to be exactly verify'd in himself:

Haud facile emergunt, quorum virtutibus obstat
Res angusta domi: ——

And being endued with that innate modeſty which rarely finds promotion in princes' courts, he became ſecretary to Richard Earl of Carbury, Lord Preſident of the principality of Wales, who made him ſteward of Ludlow Caſtle, when the court there was reviv'd. About this time he married one Mrs Herbert, a gentlewoman of a very good family, but no widow, as our Oxford Antiquary has reported: ſhe had a competent fortune, but it was moſt of it unfortunately loſt, by being put out on ill ſecurities, ſo that it was little advantage to him. He is reported by our Antiquary to have been ſecretary to his Grace George Duke of Buckingham, when he was chancellor to the univerſity of Cambridge: but whether that be true or no, 'tis certain the duke had a great kindneſs for him, and was often a benefactor to him. But no man was a more generous friend to him, than that Mecænas of all learned and witty men, Charles Lord Buckhurſt, the late Earl of Dorſet and Middleſex, who was the firſt that introduced HUDIBRAS into reputation at court; for Mr Prior ſays (dedicat. to his poems) it was owing to him that the court taſted that Poem; it ſoon became the chief entertainment of the King, who often pleaſantly quoted it in converſation. From this fair proſpect therefore, we might rationally conclude, that the Poet taſted plentifully of royal munificence, and that he was cheriſhed by the Great, as well as his Poem. I am ſure his wit and his loyalty equally merited reward and encouragement: but alas! upon the ſtricteſt enquiry, we ſhall find, that he met with neglect inſtead of regard; and empty deluſive promiſes, in the room of real performances. A diſregard of his friends was what King Charles has been highly blamed for; and we cannot have a ſtronger inſtance of that diſregard,

than his being unmindful of Mr Butler, whoſe works had done eminent ſervice to the Royal Cauſe, and honour to his country. It is ſtrange that King Charles ſhould be thus forgetful of a man whoſe words were ſo often in his mouth, and daily afforded him a remarkable pleaſure in converſation.

We are indeed informed, that Mr Butler was once in a fair way of obtaining a royal gratuity, as the following account, if true, will ſhow. "Mr Wycherly had always laid hold of any opportunity "which offer'd, to repreſent to his Grace (the Duke "of Buckingham) how well Mr Butler had deſerv'd "of the Royal Family, by writing his inimitable "HUDIBRAS; and that it was a reproach to the "court, that a perſon of his loyalty and wit ſhould "ſuffer in obſcurity, and under the wants he did. "The Duke ſeem'd always to hearken to him with "attention enough; and after ſome time undertook "to recommend his pretenſions to his Majeſty. Mr "Wycherly, in hopes to keep him ſteady to his "word, obtain'd of his Grace to name a day when "he might introduce the modeſt and unfortunate "Poet to his new patron: at laſt an appointment "was made, and the place of meeting was appointed "to be the Roe Buck: Mr Butler and his friend "attended accordingly, the Duke join'd them;" but by an unlucky incident this review was broke off, for which I refer the reader to the authority cited in the margin. And it will always be remembered to the reproach of that learned age, that this great and inimitable Poet was ſuffer'd to live and die in want and obſcurity.

The King's exceſſive fondneſs for the Poem, and ſurpriſing * diſregard and neglect of the Author, is

"* King Charles the Second never order'd Butler more than "one gratuity, and that was three hundred pounds, which

fully and movingly related by Mr Butler, (Hudibras at Court, see Remains), who thence takes occasion to do justice to his Poem, by hinting its excellences in general, and paying a few modest compliments to himself; of which the following lines are worth transcribing:

Now you must know, Sir Hudibras
With such perfections gifted was,
And so peculiar in his manner,
That all that saw him did him honour:
Among the rest, this Prince was one
Admir'd his conversation;
This Prince, whose ready wit and parts
Conquer'd both men and women's hearts,
Was so o'ercome with Knight and Ralph,
That he cou'd never claw it off;
He never ate, nor drank, nor slept
But Hudibras still near him kept;
Never would go to church or so,
But Hudibras must with him go;
Nor yet to visit concubine,
Or at a city-feast to dine,
But Hudibras must still be there,
Or all the fat was in the fire.
Now after all, was it not hard
That he should meet with no reward,
That fitted out this Knight and Squire,
This Monarch did so much admire?

" had this compliment paid to it, that it pass'd all the of-
" fices without a fee, at the solicitation of Mr William
" Longueville of the Temple, Lord Danby being at that time
" High Treasurer. A proof of the great honour and ho-
" nesty of our Poet, is this, " That upon his being order'd
" the three hundred pounds above mentioned by the King,
" he called to mind that he ow'd more than that sum to
" different persons, from whom he had borrowed monies,
" or otherwise contracted debts: for which reason he en-
" treated Mr Longueville to pay away the whole gratuity,
" who accordingly did so; and Butler did not receive a
" shilling of it." See Butler's Life, under the word *Hudi-*
" *bras*. General Hist. Dict. vol. VI. p. 299. Note.

That he ſhould never reimburſe
The man for th' equipage, or horſe,
Is ſure a ſtrange, ungrateful thing,
In any body but a king.
But this good king, it ſeems, was told
By ſome that were with him too bold,
If e're you hope to gain your ends,
Careſs your foes and truſt your friends.—
Such were the doctrines that were taught,
'Till this unthinking king was brought
To leave his friends to ſtarve and die,
A poor reward for loyalty.

And his claim to a Poet's imaginary immortality, is in another place (Hudibras's Epitaph, Remains) as handſomely and modeſtly made, as by any other poet whatſoever:

But ſince his Worſhip's dead and gone,
And mould'ring lyes beneath this ſtone,
The reader is deſir'd to look
For his atchievements in his book,
Which will preſerve of Knight the tale,
'Till Time and Death itſelf ſhall fail.

Mr Oldham (vol. 2d. 6th edit. 1703. pag. 420.) pathetically commiſerates the extraordinary ſufferings of our Poet, in a remarkable manner. In his Satire againſt Poetry, he introduces the ghoſt of Spenſer diſſuading him from it, upon experience and example, that poverty and contempt were its inſeparable attendants. After Spenſer has gone over his own lamentable caſe, and mentioned Homer and Cowley in the ſame view; he thus movingly bewails the great and unhappy Mr Butler:

On Butler who can think without juſt rage,
The glory, and the ſcandal of the age?
Fair ſtood his hopes, when firſt he came to town,
Met every where with welcomes of renown,
Courted, and lov'd by all, with wonder read,
And promiſes of princely favour fed;

But what reward for all had he at laſt?
After a life in dull expectance paſt,
The wretch, at ſumming up his miſpent days,
Found nothing left but poverty and praiſe;
Of all his gains by verſe, he could not ſave
Enough to purchaſe flannel and a grave;
Reduc'd to want, he in due time fell ſick,
Was fain to die, and be interr'd on tick:
And well might bleſs the fever that was ſent
To rid him hence, and his worſe fate prevent.

Nor does Mr Butler ſtand alone in ſuch lamentable misfortunes: Mr Spenſer and Mr Cowley before him, will be indelible reproaches to the generoſity of this nation. Mr Dryden (dedicat. to Juvenal), has publiſhed to the world the hardſhips he laboured under. And Mr Otway, (Prol. to Conſtant. the Great) deters us from poetry upon the ſame topics with Spenſer.

Having thus liv'd to a good old age, admired by all, though perſonally known to few, Mr Butler departed this life in the year 1680, and was buried at the charge of his good friend Mr Lougueville of the Temple, in the yard belonging to the church of St Paul, Covent-Garden, at the Weſt-end of the ſaid yard, on the North-ſide, under the wall of the ſaid church, and under that wall which parts the yard from the common highway.

But we can now ſay with great ſatisfaction, that Mr Butler, among the infinite number of readers whom he conſtantly delighted, at length found one who publicly adopted him for his darling Author; and out of a grateful ſenſe of his merits and character, erected a neat monument to his memory in Weſtminſter-Abbey, which, next to HUDIBRAS, will preſerve the fame of the Poet, and the exemplary generoſity of the Patron.——It ſums up his character both juſtly and elegantly.

M. S.
SAMUELIS BUTLERI,
Qui Strenſhamiae in agro Vigorn. nat. 1612,
obiit Lond. 1680.

Vir doctus imprimis, acer, integer;
Operibus Ingenij, non item praemiis, foelix:
Satyrici apud nos Carminis Artifex egregius;
Quo ſimulatae Religionis Larvam detraxit,
Et Perduellium ſcelera liberrime exagitavit:
Scriptorum in ſuo genere, Primus et Poſtremus.

Ne, cui vivo deerant fere omnia,
Deeſſet etiam mortuo Tumulus,
Hoc tandem poſito marmore, curavit
Johannes Barber, Civis Londinenſis, 1721.

Which is thus tranſlated by the author of Weſtmonaſterium, *in* tom. I. p. 79.

Sacred to the Memory of
SAMUEL BUTLER,
Who was born at Strenſham in Worceſterſhire, 1612,
And died at London, 1680.
A Man of extraordinary Learning, Wit, and Integrity;
Peculiarly happy in his Writings,
Not ſo in the Encouragement of them:

The curious Inventor of a kind of Satire amongſt us,
By which he pluck'd the Maſk from Pious Hypocriſy,
And plentifully expoſed the Villainy of Rebels:
The Firſt and Laſt of Writers in His Way.

Leſt He, who (when alive) was deſtitute of all things,
Should (when dead) want likewiſe a Monument,
John Barber, Citizen of London, hath taken care,
By placing this Stone over him, 1721.

PREFACE.

THOUGH ſomewhat has already been ſaid in the way of preface by the writer of Mr BUTLER's Life, yet it may not be amiſs to give the reader a ſhort account of the purport and deſign of theſe Notes.

They are chiefly hiſtorical and explanatory, with a ſmall mixture of critical ones by my friends. The laſt are deſigned to illuſtrate ſome few of the poetical beauties of HUDIBRAS; and to prove, that it is at leaſt equal to the moſt celebrated poems in the Engliſh language: and its conformity, in ſome reſpects, to Epic poetry will be evinced, and compariſons here and there drawn from Homer, Virgil, and Milton.

But theſe are ſo few, that it is much to be lamented that the Poet has not yet met with an Addiſon, a Prior, a Pope, or a Swift, to do him juſtice in this reſpect.

The hiſtorical and explanatory Notes are intended to clear up the hiſtorical parts of the Poem; which have in a great meaſure been paſſed over in the former annotations.

And the reader, it is hoped, will better apprehend and reliſh the ſatire couched in this Poem, when he

is acquainted with the perſons and tranſactions at which it is levelled.

Though HUDIBRAS has paſſed many editions, the real perſons, ſhadowed under borrowed and fictitious names, have never yet been diſcovered in any of them: this has engaged the generality of readers to think, that thoſe renowned champions, CROWDERO, ORSIN, TALGOL, MAGNANO, CERDON, COLON, and the brave heroine TRULLA, were only imaginary perſons; from whence many have concluded theſe adventures to be romantic and fabulous, inſtead of true hiſtory: but in the courſe of theſe Notes I ſhall endeavour to obviate that error; and hope to prove, that the greateſt part of the Poem contains a ſeries of adventures that did really happen. All the real perſons ſhadowed under fictitious characters will be brought to view from Sir Roger L'Eſtrange, who being perſonally acquainted with the Poet, undoubtedly received the ſecret from him.

Under the perſon whom he calls HUDIBRAS, whom he makes the Hero of the Poem, the Author gives us the true character of a Preſbyterian Committee-man and Juſtice of the Peace, who, notwithſtanding they themſelves were guilty of all ſorts of wickedneſs, yet pretended to be ſo ſcrupulous, that they could not in conſcience permit the country people to uſe the diverſions they were ſometimes accuſtomed to, of *dancing round a May-pole*, *bear-baiting*, *riding the ſkimmington*, and the like.

The character therefore of the Knight might ſuit many of thoſe buſy, meddling, pragmatical fellows who were put into committees then ſet up in every

county, and the commiſſions of the peace, that they might oppreſs all ſuch as were believed to be friends to the King, and the ancient government in church and ſtate; and who acted like ſo many petty tyrants in all parts of the nation. However, we can hardly doubt but the Author had one particular perſon in view, whoſe adventures he gives us under the name of HUDIBRAS, who actually endeavoured to ſuppreſs a *bear-baiting*, and ſet *a fiddler in the ſtocks*, and was on that occaſion vilified and abuſed by the mob. It has been ſuggeſted by a reverend and learned perſon, (to whom I ſhall acknowledge my obligations, before I finiſh this preface), That notwithſtanding Sir Samuel Luke of Wood-End in the pariſh of Cople, in Bedfordſhire, has generally been reputed the Hero of this Poem; yet from the circumſtances of his being compared to Sir Samuel Luke, Part I. Canto i. line 906, *&c.* it is ſcarce probable that he was intended, it being an uncommon thing to compare a perſon to himſelf; that the ſcene of action was *in Weſtern clime*, whereas Bedfordſhire is north of London; and that he was credibly informed by a Bencher of Grays-Inn, who had it from an acquaintance of Mr BUTLER's, that the perſon intended was Sir Henry Roſewell of Ford-Abbey in Devonſhire. Theſe indeed would be probable reaſons to deprive Bedfordſhire of its Hero, did not Mr BUTLER, in his Memoirs of 1649, give the ſame deſcription of Sir Samuel Luke; and in his Dunſtable Downs expreſsly ſtyles Sir Samuel Luke Sir HUDIBRAS: and from the ſham SECOND PART, publiſhed 1663, it appears that the *bear-baiting* was at

Brentford, which is *weſt* of London; and this might induce him to ſay, Part I. Canto i. ℣. 677.

"In Weſtern clime there is a town," *&c.*

The deſign of the Author in writing this Poem, was to expoſe the hypocriſy and wickedneſs of thoſe who began and carried on the Rebellion, under a pretence of promoting religion and godlineſs; at the ſame time that they acted againſt all the precepts of religion. But, in order to underſtand the ſeveral diſputes between the Knight and Squire, it may be proper to give an abſtract of their forms of church government and worſhip, which may be a clue to guide us through ſeveral parts of the Poem, which to the generality of readers may be thought not a little intricate. And, firſt, to give ſome account of the Preſbyterian ſcheme of Church Government, as they endeavoured to have it ſet up here; and likewiſe of the Independent ſcheme, (whom the Anabaptiſts alſo, ſuch as Ralph was, agreed with in this point, though they differed about Infant Baptiſm, who were alſo for a ſort of church-government, but very different from that of the Preſbyterians.) I think this the more neceſſary, becauſe little of it is to be found in our hiſtories of thoſe times; and without ſome knowledge of their ſeveral ſchemes, many things, particularly the rubs the Squire gives the Knight in this Poem, and the diſputes between them, are not to be underſtood.

According to the Preſbyterian ſcheme, every pariſh was to have a paſtor or miniſter, and two ruling elders, who were laymen, to be choſen by the pariſhioners, and one or more deacons to be choſen in the ſame manner, who were to receive the alms

collected at the church-doors, and to distribute them as directed by the minister and ruling elders: and they had a scribe to register what they did. It was a standing maxim, that in all cases there should be two ruling elders to one minister, and these governed by the whole parish in matters relating to church discipline. And if the parish was small, as some country parishes are, and had not two persons in it fit to be ruling elders, it was immediately to be under the government of the classis. The classis consisted of a number of parishes to be united for that purpose; the ministers and elders so united, being the ecclesiastical governors of all within that precinct, having the same power, thus met in a classis, over all persons within that precinct, that each minister, and his elders, had over the several parishes: then there was a provincial synod, or an assembly of all the classes in a whole country; to which synod each classis sent two ministers, and four ruling elders: and, above these, there was to be a national synod, to which the provincial synods were to send their deputies; amongst which there were always to be two ruling elders to one minister; but what number every province was to send to this national synod, is not set down in any ordinance I have yet seen.

The congregational, or parochial eldership or assembly, were to meet once a week, or oftener, and were empowered, by an ordinance of the two Houses, dated *die Lunæ*, 20 October, 1645, to examine any person complained of, for any matter of scandal recited in that ordinance, such as adultery, fornication, drunkenness, cursing, swearing, gaming on the Lord's day, or travelling on that day without just occasion;

with a multitude of other matters, filling up one page of a book close printed in 4to. "This eldership "(says the Ordinance) shall examine upon oath such "witnesses as shall be produced before them, either "for acquitting or condemning the party so accused, "of any of the scandalous crimes aforesaid, not "capital, upon the testimony of two credible wit-"nesses at least; and if they are proved guilty of "the crimes they are charged with, then is the el-"dership to suspend them from the Lord's Supper; "and satisfaction shall be given to the eldership of "every congregation, by a sufficient manifestation "of the offender's repentance, before a person law-"fully convicted of such matters of scandal as "aforesaid, and thereupon suspended from the sa-"crament of the Lord's Supper, be admitted there-"to. If any man suspended from the Lord's Supper "shall find himself grieved by the eldership of any "congregation, he shall have liberty to appeal to "the classical eldership, and from thence to the "provincial assembly, from thence to the national, "and from thence to the Parliament. The classical "eldership was appointed to meet once a-month, "the provincial assembly twice in a year, and the "national assembly when the Parliament pleased to "call them." Thus the Parliament kept the Presbyterians here under their own rule; but in Scotland, the national assembly would acknowledge no superior, in what they thought fit to call *spirituals*."

The Independents were so called, because they maintained, that every congregation was a complete church within itself, and ought to have no dependency as to matters relating to religion, or any other

assembly, classical, provincial, or national, nor on any civil magistrate. They chose their own minister, and that choice gave him sufficient authority to preach without any ordination: whereas the Presbyterians required, that every minister should be ordained by laying on the hands of the Presbytery. The Independents also allowed any gifted brother, that is, any one who thought himself qualified, to preach and pray in their assemblies himself: and though Independent teachers got parish churches, and good livings, as well as the Presbyterians, preached in them, and received the profits of them; yet all their parishioners were not properly their congregation: they were their hearers indeed, that is, such as might hear them preach, but not such unto whom they would administer sacraments: they had a select company for that purpose out of several parishes, who entered into a covenant with him they chose for their minister, and with one another, to walk by such rules as they thought proper to agree upon, and to appoint elders, who, together with their ministers, were to have a sort of rule over the congregation: I say, a sort of rule, because, I think, there lay an appeal to the whole congregation. In this covenant the rulers promised, in the presence of Christ, to rule faithfully, diligently, and couragiously in the faith, and in the fear of God, *&c.* and the ruled promised to obey their rulers, and submit to them according to the word of God. These covenants have different terms in different congregations; for as they are all independent one from another, no congregation can impose a form upon another. There is a long covenant of this kind which was entered into by the

congregation of Mr Richard Davis of Rothwell in Northamptonshire, printed in the year 1700. And Mr Daniel Williams, a famous Independent minister, who, as the newspaper said, died worth L. 50,000. in a letter which he wrote to a rich widow who had left his congregation, puts her in mind of the covenant she entered into, saying, "Did not you before "God and his angels, renew your baptismal cove- "nant, and accept me as your Pastor, and solemnly "engage to walk in subjection to Christ's appoint- "ment? If you have forgotten it, yet know it is re- "corded on high, and not forgotten by God. And "how often have you witnessed it at the table of "the Lord! Does not Christ, who appointed a special "relation between people and their pastors, account "you to be related to me as your pastor? and does "he not therefore command you to *obey me*, as *ha- "ving the rule over you*, and to submit yourself to "me according to His word?" There is a great deal more to the same purpose. This letter, with remarks upon it by Mr Dorrington, was printed for Henry Clements, 1710. Thus the Independent ministers, though they plead strenuously for liberty of conscience, yet take care to hamper the consciences of all that join with them, by imposing upon them a covenant of their own contriving. And that such a covenant was used by the Independents when they first began to shew themselves, in the times of which Mr Butler writes, we learn from a small pamphlet printed in the year 1647, the title of which is, What the Independents would have; written by John Cooke of Gray's Inn, Barrister, which I take to have been John Cooke, who was afterward the Regicide.

There he ſays, (p. 4.) concerning an Independent, "He thinks no man will be godly, unleſs he promiſes to be ſo; therefore wonders that any Chriſtian ſhould ſpeak againſt a church covenant, which is no more than to promiſe to do that by God's aſſiſtance, which the Goſpel requires of him." This is a full proof that the Independents, at that time, uſed what they called *a church covenant*, as well as they have done it ſince, and, I ſuppoſe, continue to do ſo ſtill. They admit all perſons to be their hearers, but account none to be properly of their church or congregation, how conſtantly ſoever they attend their prayers or ſermons, and contribute to the maintenance of their miniſters, except they alſo ſign that covenant.

The Preſbyterians diſliked this way of covenanting uſed by the Independents, and their calling every congregation a church, without dependency upon any other: and alſo that they allowed men to perform all ſpiritual functions, upon the choice of the people only, without impoſition of the hands of the Preſbytery: forgetting that the founders of their own religion, Calvin, Beza, and others, had no other ordination than what the Independent miniſters had. Theſe differences continued between them, and they treated each other as Schiſmatics, not only during the Rebellion, (ſee note upon part III. canto ii. ℣. 771, 772.), but alſo after the reſtoration of K. Charles II. and during the reign of K. James II. even till a year after the Revolution, and then they united together. Of which union, Mr Quick, a Preſbyterian miniſter, in his *Synodicon in Galliâ Reformatâ*, vol. II. p. 467. gives the following account:

" After a moſt lamentable ſchiſm of above forty " years continuance, it pleaſed God at laſt to touch " the hearts of the godly miniſters of the Preſbyte- " rian and Independent perſuaſion, with a deep " ſenſe of this great evil, in ſeparating ſo long the " one from the other. Whereupon ſeveral pious " and learned paſtors in the city of London, of both " ways, met together diverſe times, and conferred " each with other, about healing this breach; and ha- " ving had frequent conſultations about it, and poured " out many mighty and fervent prayers unto the God " of grace and peace to aſſiſt them in it, upon Fri- " day the 6th day of March, 169⅔, according to our " computation, moſt of the diſſenting Nonconformiſt " miniſters in the city, and many others from the " adjacent parts of it, met together, and there was " read to them the heads of agreement prepared by " the committee, and which had been ſeen and pe- " ruſed by many of them before: and their aſſent " unto them being demanded, it was readily ac- " corded, and afterwards near a hundred gave in " their names to this union. This example was " taking, and leading to all the Nonconforming mi- " niſters of England, who, in many of their reſpec- " tive counties, had their meetings to compoſe this " difference, and, by the bleſſing of God upon thoſe " their endeavours, it was alſo, upon the ſight and " conſideration of the printed heads of agreement, " among the united miniſters of London, effected; " whereof notice was ſent up to the brethren here in " London. When the London miniſters firſt ſigned " this union, they unanimouſly agreed to bury in " the grave of oblivion the two names of diſtinc-

" tion, Preſbyterian and Independent, and to com-
" municate theſe articles of union unto all mem-
" bers in communion with them, in their particular
" churches, the Lord's day come ſe'ennight after;
" and that they would, at the next meeting, acquaint
" the United Brethren what entertainment and ac-
" ceptance the reading of it had in their aſſemblies;
" which was done accordingly, and to general ſatiſ-
" faction." After this he gives the heads of their agreement, which thoſe that are curious to know may conſult the book. It was ſaid then, and I think it appears from the heads of their agreement, that the Preſbyterians yielded to the Independents in almoſt every point about which they had ſo long contended with them: ſo that theſe United Brethren, as after this union they ſtyled themſelves, might all properly enough be called Independents. However, the names are now promiſcuouſly uſed by others, and they are called indifferently by either of thoſe names: for though many of them are now ordained after the Preſbyterian way, by impoſition of the hands of the Preſbytery; yet if they are not ſo ordained, but only choſen, and appointed to officiate by their congregation, they are, by this agreement, ſufficiently qualified to officiate as miniſters in their congregations: the Independents having always eſteemed ſuch ordinations indifferent, which they might uſe or let alone as they pleaſed.

As to their worſhip, contained in the Directory *,

* This Directory contains no form of prayer, or of adminiſtration of ſacraments; but only gives ſome general rules for the direction of miniſters, and people, how to behave in church. As, that the people ſhall be grave and ſerious, attentive to the duty they are about: that the miniſter ſhall

while the Preſbyterians had the aſcendant in the parliament houſes, the Lords and Commons made an

begin with prayer, that then he ſhall read a pſalm, or a chapter or two out of the Old or New Teſtament, and may expound them if he pleaſes: then a pſalm is to be ſung, after which the miniſter is to pray again, then to preach a ſermon, and to conclude with another prayer. Baptiſm in private places is forbidden, and ordered to be done only in the place of public worſhip. There are directions for miniſters to inſtruct the congregation in the nature and deſign of baptiſm, and to pray on the occaſion, but in what words or form he pleaſes. Then he is to demand the name of the child, and to baptize it in the form of words preſcribed in the Goſpel. When the ſacrament of the Lord's ſupper is to be adminiſtered, the miniſter, when his ſermon is ended, ſhall make a ſhort exhortation: the table is to be placed where the communicants may moſt conveniently ſit about it, and is to be decently covered. The miniſter is to begin the action with ſanctifying and bleſſing the elements of bread and wine ſet before him. Then the words of inſtitution are to be read out of the Evangeliſts, or Paul's Firſt Epiſtle to the Corinthians: then the miniſter is to take the bread into his hand, and to ſay thus, or ſomething like it, "I take this bread, and break it, and give it unto you. "Take ye, Eat ye, this is the body of Chriſt: do this in "remembrance of Him." In like manner he is to take the cup, and to ſay theſe, or the like words; "According to the "inſtitution of our Lord Jeſus Chriſt, I take this cup, and "give it unto you; this cup is the new teſtament in the "blood of Chriſt, which is ſhed for the remiſſion of the ſins "of many; Drink ye all of it." He is alſo ordered to communicate himſelf; but it is not ſaid, before he gives it to them, or after. He is ordered to ſay theſe words to the communicants in general, *Take ye, Eat ye:* ſo he ſays them but once, and gives the bread, and alſo the cup afterwards to him that is next him; and ſo they are handed round the table from one to another. Then he is to put them in mind of the grace of God in the ſacrament, and to conclude with a thankſgiving.

When perſons are to be married, the miniſter is firſt to pray, then to declare the inſtitution, uſe, and ends of matrimony, with the conjugal duties. Then the man is to take

Ordinance, dated *die Veneris* 3 *Januarii*, 1644, for the taking away the Book of Common-prayer, for

the woman by the right hand, saying, "I *N.* take thee *N.* "to be my married wife, and do, in the presence of God, "and before this congregation, promise and covenant to "be a loving and faithful husband unto thee, until God "shall separate us by death." Then the woman takes the man by the right hand, and says, "I *N.* take thee *N.* to "be my married husband, and I do in the presence of God, "and before this congregation, promise and covenant to "be a loving, faithful and obedient wife unto thee, until "God shall separate us by death." Then, without any further ceremony, the minister pronounces them to be man and wife, and concludes with a prayer. When he visits the sick, he is to advise, direct, and pray with him. The dead shall be decently attended from the house, to the place appointed for public burial, and then immediately interred, without any ceremony; praying, reading and singing, both in going to and at the grave, shall be laid aside. In all these directions for prayer, the minister is to make his own prayers; there is no form appointed: that would be to stint the Spirit.

The Lord's prayer is once just mentioned, and it is acknowledged that it may lawfully be used as a prayer, as well as a pattern of prayer, but there is no order for the use of it on any occasion; it is barely recommended to be used if the minister thinks fit, and just when he pleases. My Lord Clarendon tells us, (vol. I. folio edit.) That it was moved, that the Creed and Ten Commandments should be mentioned in this Directory; but being put to the vote, they were rejected. It was justly observed long ago, that this Directory is a rule without restraint; an injunction leaving an indifferency, to a possibility of licentiousness; an office without directing to any external act of worship, not prescribing so much as kneeling or standing, which but once names *reverence*, but enjoins it in no particular; an office that complies with no precedent of Scripture, nor of any ancient church. This Directory not being commonly to be met with, this large account is given of it, that the reader may see what the Presbyterians would have imposed in the room of the Common-Prayer.

eſtabliſhing and putting in Execution of the Directory for the public Worſhip of God.

The Directory was drawn up by the Aſſembly of Divines, which was called by the Parliament to aſſiſt and adviſe them in the reformation of religion in the year 1643, and continued to ſit ſo long as the Preſbyterians' power prevailed. This Aſſembly of Divines, as it was called, conſiſted of ten peers, twenty members of the Houſe of Commons, about twenty Epiſcopal divines, and an hundred perſons more, moſt of which were Preſbyterians, a few Independents, and ſome to repreſent the Kirk of Scotland, who were very zealous Preſbyterians *: few of the Epiſcopal party, though ſummoned with the reſt, ever ſate with them, and thoſe few that did, ſoon left them. My Lord Clarendon (Vol. I. p. 530.) ſays, "That except theſe few Epiſcopal divines, "the reſt were all declared enemies to the doctrine "and diſcipline of the Church of England; ſome "of them infamous in their lives and converſations; "moſt of them of very mean parts in learning, if "not of ſcandalous ignorance, and of no other re-"putation than of malice to the Church of Eng-"land." This Aſſembly, beſides the Directory, drew up ſeveral other matters †, which they addreſſed

* Mr Selden (Table-Talk, p. 169.) gives this reaſon, "That there muſt be ſome laymen in the ſynod to overlook "the clergy, leſt they ſpoil the civil work: juſt as when "the good woman puts a cat into the milk-houſe to kill a "mouſe, ſhe ſends her maid to look after the cat, leſt the "cat ſhould eat up the cream."

† They ſtyled one piece The humble Advice of the Aſſembly of Divines, now ſitting by Ordinance of Parliament at Weſtminſter. They drew up likewiſe a Confeſſion of Faith, a Larger Catechiſm, and a Shorter Catechiſm; all addreſſed

To the Right Honourable the Lords and Commons aſſembled in Parliament.

I have given the beſt account I can of the intention of our Author in writing this Poem; and ſhall now beg leave to add ſome few obſervations upon it.

In the *firſt* place it may be proper to take notice of an objection that has been made to it by a celebrated writer.

"If HUDIBRAS, (ſays the very ingenious Mr "Addiſon, Spectator, N° 249), had been ſet out "with as much wit and humour in heroic verſe as "he is in doggerel, he would have made a much "more agreeable figure than he does; though the "generality of his readers are ſo wonderfully plea-"ſed with his double rhimes, that I don't expect "many will be of my opinion in this particular." This ſeems to contradict what he aſſerts juſt before, where he delivers it as his opinion, That burleſque *, when the hero is to be pulled down and degraded, runs beſt in doggerel. And I may appeal to the

as their Humble Advice to both Houſes of Parliament. But I do not find that the Parliament added their authority to theſe pieces.

* "With regard to burleſque, (ſays an ingenious French "writer, *Diſſert. ſur la Poeſie Anglois*, ſee Gen. Hiſt. Dict. "vol. vi. p. 296.) the Engliſh have a Poet whoſe reputation "is equal to that of Scarron in French, I mean the Author "of Hudibras; a comical hiſtory in verſe, written in the "time of Oliver Cromwell: it is ſaid to be a delicate ſatire "on that kind of *interregnum*; and that it is levelled par-"ticularly at the conduct of the Preſbyterians, whom the "Author repreſents as a ſenſeleſs ſet of people, promoters "of anarchy, and complete hypocrites. Hudibras, the Hero "of this Poem, is a holy Don Quixote of that ſect, and the "redreſſer of the imaginary wrongs that are done to his

reader, whether our Hero, who was a Knight, Colonel, and Juſtice of the Peace, is not effectually pulled down and degraded in the character and fortune of Sir HUDIBRAS? However, Mr Addiſon's obſervation is certainly juſt; and we cannot forbear wiſhing, with Mr Dryden, (ſee Dedication to Juvenal, p. 128.), "That ſo great a genius as Mr BUTLER "poſſeſſed, had not condeſcended to burleſque, but "left that taſk to others; for he would always have "excelled, had he taken any other kind of verſe."

But ſince burleſque was his peculiar talent, and he has choſen this kind of verſe, let us examine how far he may be juſtified and applauded for it: and here we cannot begin better than with the opinion of the great Mr Dryden. Speaking of Mr BUTLER (Dedication to Juvenal, p. 128, 129.) he ſays, "The "worth of his Poem is too well known to need my "commendation, and he is above my cenſure: the "choice of his numbers is ſuitable enough to his "deſign, as he has managed it; but in any other "hand, the ſhortneſs of his verſe, and the quick "returns of rhime, had debaſed the dignity of

"Dulcinea. The Knight has his Roſinante, his burleſque "adventures, and his Sancho; but the Squire of the Engliſh "Poet is of an oppoſite character to that of the Spaniſh "Sancho; for whereas the latter is a plain unaffected peaſant, the Engliſh Squire is a tailor by trade, a Tartuff, "or finiſhed hypocrite by birth; and ſo deep a dogmatic "divine, that

"He could deep myſteries unriddle,
"As eaſily as thread a needle;"

"as it is ſaid in the Poem. The Author of Hudibras is "preferable to Scarron, becauſe he has one fixed mark or "object; and that, by a ſurpriſing effort of imagination, he "has found the art of leading his readers to it, by diverting them."

" ſtyle; his good ſenſe is perpetually ſhining thro' " all he writes; it affords us not the time of finding " faults; we paſs through the levity of his rhime, " and one is immediately carried into ſome admi- " rable uſeful thought. After all, he has choſen this " kind of verſe, and has written the beſt in it."

To this let me add, that the ſhortneſs of verſe, and quick returns of rhime, have been ſome of the principal means of raiſing and perpetuating the fame which this Poem has acquired; for the turns of wit and ſatirical ſayings being ſhort and pithy, are therefore more tenable by the memory: and this is the reaſon why HUDIBRAS is more frequently quoted in converſation than the fineſt pieces of wit in heroic poetry.

As for the double rhimes *, we have Mr Dryden's authority, (*ibid.* p. 128.) that they are neceſſary companions of burleſque writings. Beſides, were they really faults, they are neither ſo many as to caſt a blemiſh upon the known excellencies of this Poem, nor yet ſolely to captivate the affections of the generality of its readers: no; their admiration is moved by a higher pleaſure than the mere jingle of words; the ſublimity of wit, and pungency of ſatire, claim our regard, and merit our higheſt applauſe. In ſhort, the Poet has ſurpriſingly diſplayed the nobleſt thoughts in a dreſs ſo humorous and comical, that it

* " As to the double rhimes in Hudibras," (ſays the author of the Grub-Street Journal, No. 47. ſee General Hiſtorical Dictionary, vol. vi. p. 295.) " though ſome have look- " ed upon them as a blemiſh, it is generally the reverſe, " they heightening the ridicule that was otherwiſe in the " repreſentation, of which many inſtances may be produ- " ced." See No. 48.

is no wonder that it ſoon became the chief entertainment of the King and Court, after its publication; was highly eſteemed by one of the greateſt wits * in that reign; and ſtill continues to be an entertainment to all who have a taſte for the moſt refined ridicule and ſatire.

HUDIBRAS is then an indiſputable original; for the Poet trod in a path wherein he had no guide, nor has he had many followers. Though he had no pattern, yet he had the art of erecting himſelf into a ſtandard lofty and elegant. Numberleſs imitators have been unwarily drawn after it; his method, and verſe he has choſen, at firſt view ſeeming ſo eaſy and inviting, they were readily liſted into the view of his fame; but, alas, how miſerably have they failed in the attempt! Such wretched imitations have augmented the fame of the original, and evidenced the chiefeſt excellency in writing to be in BUTLER, which is, the being *natural* and *eaſy*, and yet *inimitable*.

This has been long the diſtinguiſhing characteriſtic of HUDIBRAS, grounded upon an undeniable truth, that all imitations have hitherto proved unſucceſsful. Indeed, it muſt be owned, that Mr Prior has been the moſt happy of all the followers of BUTLER, and has approached the neareſt to his ſtyle and hu-

* The Earl of Rocheſter ſeemed to ſet a high value upon his approbation. *Hor. Sat.* 10. imitated. See Works of Lord Rocheſter and Roſcommon, 2d edit. 1707. p. 25. and Gen. Hiſt. Dict. vol. vi. p. 297.

" I loath the rabble: 'tis enough for me
" If Sedley, Shadwell, Sheppard, Wycherly,
" Godolphin, *Butler*, Buckhurſt, Buckingham,
" And ſome few more, whom I omit to name,
" Approve my ſenſe; I count their cenſure fame."

mour. Though he was ſecond to BUTLER, as Philips was to Milton, yet he was ſenſible of an apparent diſparity betwixt them, as is obſerved in the Notes, (ſee the laſt note on the Firſt Canto of this Poem), where is the ingenuous acknowledgment he makes of his inferiority, in a ſingular compliment to our Poet.

Attempts have likewiſe been made to tranſlate ſome parts of this Poem into the Latin tongue: we have three ſimilies of this kind by the learned Dr Harmer, in the Poet's life; but he, and all others, have found a thorough tranſlation impracticable. Nay, ſo far ſpread is the fame of HUDIBRAS, that we are told it has met with a general and kind reception through Chriſtendom by all that are acquainted with the language; and that it had been before now tranſlated † into moſt European languages, in the laſt, or preſent age, had not the Poet, by coining new words, to make jingle to his verſes, (called *carmen joculare* by the Latins), rendered it ſo extremely difficult to make it intelligible in another tongue. (See Dedication to an edition of BUTLER's poſthumous works.) However, he is ſtill the unri-

† "There is one Engliſh Poem——the title whereof is "*Hudibras*—it is Don Quixote, it is our *Satyre Menippee* "blended together. I never met with ſo much wit in one "ſingle book as in this; which at the ſame time is the "moſt difficult to be tranſlated. Who would believe that a "work which paints, in ſuch lively and natural colours, the "ſeveral foibles and follies of mankind, and where we "meet with more ſentiments than words, ſhould baffle the "endeavours of the ableſt tranſlator! But the reaſon of it "is this, almoſt every part of it alludes to particular inci-"dents." Voltaire's Letters concerning the Engliſh Nation, p. 212, 213. London, 1733. 8vo. Gen. Hiſt. Dict. vol. vi, p. 293. See likewiſe p. 296. *ibid.*

valled darling of his own country; and his name will be ever famed, while he continues to be read in the cloſets, and quoted in the writings and converſation of the politeſt writers of the Engliſh nation.

Among the many excellencies peculiar to this Poem, a very ſingular one ought not to be omitted, with which it may be ſaid to be qualified, in common with ſome other extraordinary writings; I mean the faſhion that has prevailed of preſcribing them for the cure of diſtempers both in body and mind: for inſtance, Dr Serenus Sammonicus, a celebrated phyſician, has gravely preſcribed the 4th book of Homer's Iliad to be laid under the head for the cure of a quartan ague. (See the laſt note on Iliad the 4th.) Monſ. St Evremont has likewiſe recommended Don Quixote as a proper potion to give relief to an heavy heart. (See Spectator, N° 163.) Jealouſy has been cured by the 170th and 171ſt Spectators taken in a diſh of chocolate; and N° 173, 184, 191, 203, 221. with half a dozen more of theſe wonder-working papers, are atteſted to be infallible cures for hypocondriac melancholly. (See N° 547.) HUDIBRAS may come in for his ſhare of fame with theſe renowned remedies; and I am much miſtaken if he may not ſtand in competition with any of the Spectators for the cure of the laſt mentioned diſtemper. Upon theſe authorities, why might not this Poem be preſcribed as an infallible cure not only of the ſpleen and vapours, but of enthuſiaſm and hypocriſy?

Having thus ſet to view the excellency of this Poem, and the univerſal applauſe it has deſervedly met with; what naturally follows, but to make my

acknowledgments to thoſe gentlemen who have kindly aſſiſted me?

And, in the *firſt* place, I am highly indebted to the worthy and ingenious Mr Chriſtopher Byron of Mancheſter, for a great number of excellent notes. No leſs to the late reverend and learned Dr Thomas Brett, for ſome hiſtorical notes, *&c.* communicated to me by my worthy and learned friend, the Rev. Dr William Warren, preſident of Trinity-Hall, with ſome notes of his own. No leſs to the reverend and learned Mr William Warburton, for his curious and critical obſervations, which were procured for me by my learned and worthy friend the Rev. Mr James Tunſtall, B. D. public orator of the Univerſity of Cambridge, and fellow of St John's College.

The following reverend, worthy, and learned gentlemen are likewiſe entitled to my beſt acknowledgments: the Rev. Mr William Smith, rector of St Mary's, Bedford; the Rev. Mr William Smith of Harleſton in Norfolk; the late Mr Samuel Weſley of Tiverton; the Rev. Dr N.; Dr Dickins, fellow of Trinity-Hall, and profeſſor of civil law in the Univerſity of Cambridge; Dr Heberden, M D. fellow of St John's College, Cambridge; the Rev. Mr Profeſſor Chapelow; Rev. Mr Mickleburgh, B. D. rector of Land-Beech; Mr Ward, rhetoric-profeſſor of Greſham College; William Cole, Eſq; of King's College; the Rev. Mr Thomas Herring, fellow of Bennet College; Rev. Mr Davies of Shaftſbury; and Mr Coxeter of London.

I am likewiſe highly obliged by that admirably learned phyſician, Dr Mead, for the loan of an original picture of Mr Butler, (by Mr Soeſt, a famous

Dutch painter), for the engraver's uſe; and by Charles Longueville, Eſq; for an offer of the ſame kind; and no leſs by the ingenious Mr Wood, painter in Bloomſbury Square.

As the notes of my worthy friends highly deſerve applauſe, I hope their excellency will, in ſome meaſure, atone for the too great length, and other imperfections of my own; for which (as I cannot throw them into a table of *errata*), I ſincerely beg the pardon of every candid reader.

N. B. The Notes of former annotators are diſtinguiſhed by an aſteriſk, thus * ; thoſe of my friends, by the initial letters of their ſirname.

HUDIBRAS.

PART FIRST.

HUDIBRAS.

CANTO FIRST.

THE ARGUMENT.

Sir HUDIBRAS his paſſing worth,
The manner how he ſally'd forth;
His arms and equipage are ſhown,
His horſe's virtues, and his own.
Th' adventure of the Bear and Fiddle
Is ſung, but breaks off in the middle.

WHEN Civil Dudgeon firſt grew high,
And men fell out they knew not why;
When hard words, Jealouſies and Fears,
Set folks together by the ears,

ARGUMENT, Ver. *ult. Is ſung, but breaks off in the middle.*] A ridicule on Ronſard's Franciade, and Sir William Davenant's Gondibert. Mr *W.*

CANTO, V. 1. *When civil dudgeon,* &c.] To *take in dudgeon,* is inwardly to reſent ſome injury or affront, and what is previous to actual fury. It was altered by Mr Butler in an edition 1674, to *civil fury;* whether for the better or worſe the reader muſt be left to judge. Thus it ſtood in the editions of 1684, 1689, 1694, and 1700. Civil dudgeon was reſtored in the edition of 1704, and has continued ſo ever ſince.

V. 2. *And men fell out they knew not why;*] It may juſtly be ſaid *They knew not why,* ſince (as Lord Clarendon obſerves, Hiſtory of the Rebellion, vol. I. folio edit. p. 52.) "The like peace and plenty, and univerſal tranquillity, "was never enjoyed by any nation for ten years together, "before thoſe unhappy troubles began." See the like obſervation by Abp. Bramhall, Serpent Salve, works in folio, p. 592.

V. 3. *When hard words,* &c.] By *hard words,* he probably

And made them fight like mad or drunk,
For Dame Religion as for punk;
Whoſe honeſty they all durſt ſwear for,
Tho' not a man of them knew wherefore:

means the cant words uſed by the Preſbyterians and ſectaries of thoſe times; ſuch as Goſpel-walking, Goſpel-preaching, Soul-ſaving, Elect, Saints, the Godly, the Predeſtinate, and the like; which they applied to their own preachers, and themſelves; likewiſe Arminians, (ſome called them *Ormaniſts*. See Dr Walker's Sufferings of the Epiſcopal Clergy, part ii. p. 252.) Papiſts, Prelatiſts, Malignants, Reprobates, Wicked, Ungodly, and Carnal-minded; which they applied to all loyal perſons, who were deſirous of maintaining the eſtabliſhed conſtitution in church and ſtate: by which they infuſed ſtrange fears and jealouſies into the heads of the people, and made them believe there was a formed deſign in the King and his miniſters to deprive them of their religion and liberties; ſo that as ſoon as the parliament met, and the demagogues had aſſumed a licentiouſneſs of ſpeech, they firſt raiſed mobs to drive the King from his palace, and then regular forces to fight (as they falſely and wickedly pretended) for their religion: they ſet the people againſt the Common Prayer, which they made them believe was the Maſs-book in Engliſh; and nicknamed it *Porridge*. See Baſtwick's Letter to Mr Aquila Wicks, Nalſon's Collections, vol. i. p. 503. Mercurius Ruſticus, No. cxi. p. 100. 194. and the Lethargy of the Church of England. See Reformado preciſely charactered by a Church-warden, p. 6. Publ. Libr. Cambridge, xix. 9. 7. They enraged them likewiſe againſt the ſurplice, calling it *A rag of popery; the Whore of Babylon's ſmock*, and *the ſmock of the Whore of Rome*. See a tract entitled, A Rent in the Lawn Sleeves, 1641. p. 4. and A Babyloniſh Garment. See Reformado preciſely charactered, p. 8.

V. 6. *—as for punk.*] Sir John Suckling has expreſſed this thought a little more decently, in the tragedy of Brennoralt.

" Religion now is a young miſtreſs here,
" For which each man will fight, and die at leaſt;
" Let it alone a-while, and 'twill become
" A kind of married wife, people will be
" Content to live with it in quietneſs. Mr *W.*

V. 8. *Tho' not a man of them knew wherefore.*] The greateſt bigots are uſually perſons of the ſhalloweſt judg-

When Goſpel-Trumpeter, ſurrounded
With long-ear'd rout, to battle ſounded,

ment, as it was in thoſe wicked times, when women and the meaneſt mechanics became zealous ſticklers for controverſies which none of them could be ſuppoſed to underſtand. An ingenious Italian in Queen Elizabeth's days, gave this character of the Diſciplinarians their predeceſſors; "That the common people were wiſer than the wiſeſt of "his nation; for here the very women and ſhopkeepers "were better able to judge of predeſtination, and what "laws were fit to be made concerning church government, "than what were fit to be obeyed or demoliſhed; that they "were more able (or at leaſt thought ſo) to raiſe and de-"termine perplexed caſes of conſcience, than the moſt "learned colleges in Italy; that men of ſlighteſt learning, "or at leaſt the moſt ignorant of the common people, were "made for a *new*, or a *ſuper-*, or *re-reformation* of reli-"gion. And in this they appeared like that man, who "would never leave to *whet* and *whet* his knife, till there "was no ſteel left to make it uſeful." Hooker's Life, by Walton, p. 10. prefixed to his Eccleſ. Polity.

V. 9. *When Goſpel-Trumpeter, ſurrounded*] The Preſbyterians (many of whom, before the war, had got into pariſh churches) preached the people into rebellion; incited them to take up arms and fight the Lord's battles, and deſtroy the Amalekites root and branch, hip and thigh, (Coleman before the Commons, April 30. 1643. p. 24.), and to root out the wicked from the earth; that was, in their ſenſe, all that loved the King, the Biſhops, and the Common Prayer: they told the people afterwards, that they ſhould *bind their kings in chains, and their nobles in links of iron*. See Cheynel's Faſt Sermon before the Lords, Mar. 26. 1645. p. 53. Century of eminent Preſbyterian Preachers, 1723, p. 7. and one Durance prayed to God at Sandwich, "That the King might be brought in chains of iron to his "parliament;" (Edward's Gangraena, part ii. p. 131, 134. part iii. p. 97.) both which they literally did. And it has been fully made out, that many of the regicides were drawn into the Grand Rebellion by the direful imprecations of ſeditious preachers from the pulpit: this ſome of them owned, and in particular Dr South tells us, "That he had "it from the mouth of Axtell the regicide, that he, with "many more, went into that execrable war with ſuch a

And pulpit, drum eccleſiaſtick,
Was beat with fiſt, inſtead of a ſtick:

" controuling horror upon their ſpirits, from thoſe public " ſermons, eſpecially of Brooks and Calamy," (ſee a ſpecimen of their ſeditious paſſages, Cent. of eminent Preſbyterian Preachers, chap. i. p. 3, 5, 6.) " that they verily " believed they ſhould have been accurſed by God for ever, " if they had not acted their part in that diſmal tragedy, " and heartily done the devil's work." Sermons, vol. i. p. 513. And in this ſenſe is that remarkable expreſſion of the Doctor to be taken, vol. i. Serm. 1. " That it was the " pulpit that ſupplied the field with ſwordmen, and the par- " liament-houſe with incendiaries." Sir Roger L'Eſtrange (Reflection on Fab. 67. part i.) girds them notably upon this head: " A Trumpeter (ſays he) in the pulpit, is the very " emblem of a Trumpeter in the field, and the ſame charge " holds good againſt both; only the Spiritual Trumpet is " the moſt pernicious inſtrument of the two: for the latter " ſerves only to rouze the courage of the ſoldiers, without " any doctrine or application upon the text; whereas the " other infuſes malice over and above, and preaches death " and damnation both in one, and gives the very chapter " and verſe for it." See Mr Addiſon's remark upon this and the following lines, Spectator, No. 60. and deſcription of perſons under muſical inſtruments, Spectator, No. 153.

V. 10. *With long-ear'd rout, to battle ſounded.*] Their ears appeared to greater advantage from the ſhortneſs of their hair; whence they got the name of *Roundheads*. See Lord Clarendon's Hiſtory of the Rebellion, vol. i. p. 267. Mr Cleveland, in his Hue and Cry after Sir John Preſbyter, deſcribes him to be,

" With hair in character, and luggs in text."

And Mr Dryden, Hind and Panther,

" And pricks up his predeſtinating ears."

" His barber ſhall ſo roundly indent with his head, that " our eyes may as well ſee his ears, as our ears hear his " doctrine." Reformado preciſely characterized, page 12. Publ. Libr. Cambridge, xix. 9. 7.

" England farewell, with Sin and Neptune bounded,
" Nile ne'er produc'd a monſter like a Roundhead."

The Committee-man curried, a Comedy, by S. Sheppard, 1647. Act 1. Royal Libr. Cambridge.

I have heard of one H-ll, a preciſian of this cut, who, after

Then did Sir Knight abandon dwelling,
And out he rode a colonelling.

the reſtoration, rebuking an orthodox clergyman for the length of his hair; in anſwer to him, he replied, "Old "Prig, I promiſe you to cut my hair up to my ears, pro- "vided you will cut your ears up to your hair."

V. 11, 12. *And pulpit, drum eccleſiaſtick,——Was beat with fiſt*, &c.] Alluding to their vehement action in the pulpit, and their beating it with their fiſts, as if they were beating a drum. The author of A Character of England, in a Letter to a French Nobleman, 1659. p. 15. obſerves, "that they had the action of a thraſher, rather than of a "divine." And 'tis remarked (ſee Letter ſent to London, from a Spy at Oxford, to Mr Pym, *&c.* 1643. p. 4.) of John Sedgewick; "That he *thraſh'd* ſuch a ſweating lecture, "that he put off his doublet:" and by Dr Echard, (ſee Contempt of the Clergy, p. 56.) "That the preacher ſhrunk "up his ſhoulders, and ſtretched himſelf, as if he was "going to cleave a bullock's head." Their action in the pulpit, and preciſe hypocritical behaviour in other reſpects, is alluded to in the following lines:

"Both Cain and Judas back are come,
"In vizards moſt divine;
"God bleſs us from a pulpit drum,
"And a preaching Cataline! [Sir J. Birk. reviv'd.

The mock-majeſty of placing the epithet after the ſubſtantive, and the extreme appoſiteneſs of the ſimile, may make it well deſerve to be quoted, without any conſideration of the rhyme at all.

V. 12. *——inſtead of a ſtick*:] The ſpeaking *a ſtick* as one word, with the ſtreſs upon *a*, ſeems not blameable; for the change of accent only heightens the burleſque, and conſequently is rather an excellency than a fault.

V. 13. *Then did Sir Knight*, &c.] Our Author, to make his Knight appear more ridiculous, has dreſſed him in all kinds of fantaſtic colours, and put many characters together to finiſh him a perfect coxcomb.

V. 14. *And out he rode a colonelling.*] The Knight (if Sir Samuel Luke was Mr Butler's hero) was not only a colonel in the Parliament-army, but alſo Scoutmaſter-general in the counties of Bedford, Surrey, *&c.* (Walker's Hiſtory of Independency, part i. p. 170.) This gives us ſome light into his character and conduct; for he is now entering upon

A wight he was, whoſe very ſight wou'd
Entitle him, *Mirrour of knighthood:*
That never bow'd his ſtubborn knee
To any thing but chivalry;
Nor put up blow, but that which laid
Right Worſhipful on ſhoulder-blade:

his proper office, full of pretendedly pious and ſanctified reſolutions for the good of his country; his peregrinations are ſo conſiſtent with his office and humour, that they are no longer to be called fabulous, or improbable. The ſucceeding Cantos are introduced with large prefaces; but here the poet ſeems impatient till he get into the deſcription and character of his hero. Mr *B.*

V. 15. *A wight he was,* &c.] *Wight*, often uſed for perſon, by Chaucer, Speneer, and Fairfax in his Godfrey of Bulloign, *&c. &c.*

V. 16. *Mirrour of knighthood:*] There was a book ſo called. See Don Quixote, vol. I. c. vi. p. 48. And Don Quixote is ſo called by Cervantes, vol. I. b. 2. c. i. p. 77. Mirror of Chivalry, vol. II. c. ii. p. 26, 29. vol. III. c. vii. p. 65. vol. IV. c. lvi. p. 557, 616. Motteux's edit. 1706. and Palmerin, in Beaumont and Fletcher's Knight of the Burning Peſtle, act i. See likewiſe Hiſtory of Valentine and Orſon, c. xli. p. 178.

V. 17, 18. *That never bow'd his ſtubborn knee----To any thing but chivalry;*] *i. e.* he kneeled to the King, when he knighted him, but ſeldom upon any other occaſion.

V. 19, 20. *Nor put up blow, but that which laid--Right Worſhipful on ſhoulderblade.*] Alluding to the blow the King laid on his ſhoulder with a ſword when he knighted him. To this he refers, part II. canto i. v. 235, 236.

" Th' old Romans freedom did beſtow,
" Our princes worſhip with a blow."

and to ſome of the other ceremonies of knighthood, part I. canto ii. v. 742, 743.

" Was I for this entitled Sir,
" And girt with ruſty ſword and ſpur?"

In the time of Charles the Great, the way of knighting by the colophum, or giving a blow on the ear, was uſed in ſign of ſuſtaining future hardſhips. (See Aſhmole's Hiſtory of the Garter, p. 36.) The accolade, or ceremony of embracing the knight, (a ceremony often mentioned by the

Chief of domeſtic knights and errant,
Either for Chartel, or for Warrant:

writer of Amadis de Gaul), was firſt performed by the Emperor Charles the Great, upon knighting his ſon Lewis Debonair, (Aſhmole, *id. ib.*) The cuſtomary way of knighting at this time, (ſee Sir William Segar's book, entitled, Of Honour Civil and Military, *lib.* II. chap. ii. p. 74.), is as follows: "He that is to be made knight, is ſtricken by the "Prince with a drawn-ſword upon his back or ſhoulder; "the Prince ſaying *Soys Chevalier, (Soy Chivaler, a Nome "de Dieu;* Guillim, part ii. p. 226.), and in times paſt, "was added *Saint George:* and when the knight riſeth, "the Prince ſaith, *Avance.*" This is the manner of dubbing knights at this preſent, and the word *dubbing* was the old word, and not *creating.* (See Aſhmole, p. 40. Selden's Titles of Honour, edit. 2d, part ii. chap. 1, 2. Hiſtorical Eſſay on Nobility, edit. 2d, vol. II. p. 544.) Mowbray Duke of Norfolk, upon Bolingbroke's challenge, (See Shakeſpeare's King Richard II. act i. p. 258. Mr Theobald's firſt edit. vol. III. 1733), and throwing down his gantlet, ſays,

"I take it up, and by this ſword I ſwear,
"Which gently laid my knighthood on my ſhoulder,
"I'll anſwer thee in any fair degree,
"Or chivalrous deſign of trial."

Sir Kenelm Digby tells us, (See Diſcourſe concerning the Cure of Wounds by the Powder of Sympathy, p. 105.), that when King James I. who had an antipathy to a ſword, dubbed him knight, had not the Duke of Buckingham guided his hand aright, in lieu of touching his ſhoulder, he had certainly run the point of it into his eyes. (See the manner in which the innkeeper dubbed Don Quixote knight, part I. book I. chap. 3.)

V. 22. *Either for chartel,* &c.] *Chartel* ſignifies a letter of defiance, or challenge to a duel, in uſe when combats were allowed to decide difficult controverſies, not otherwiſe to be determined by law. (See Cowel and Manley's Interpreters, and Jacob's Law Dictionary.) A trial (and the laſt) of this kind, was intended between the Marquis of Hamilton, and the Lord Rea, in the year 1631, but the King put an end to the diſpute. (Eachard's Hiſtory of England, vol. II. p. 97.) In this ſenſe Lord Roos uſes the word, in his Anſwer to the Marquis of Dorcheſter's Letter, Feb. 25. 1659. p. 5. "You had better have been drunk, and ſet in

Great on the bench, great in the ſaddle,
That cou'd as well bind o'er as ſwaddle;
Mighty he was at both of theſe,
And ſtyl'd of *war* as well as *peace*.
(So ſome rats of amphibious nature,
Are either for the land or water.)
But here our authors make a doubt,
Whether he were more wiſe or ſtout.
Some hold the one, and ſome the other;
But howſoe'er they make a pother,
The diff'rence was ſo ſmall, his brain
Outweigh'd his rage but half a grain;
Which made ſome take him for a tool
That knaves do work with, call'd a fool.
For't has been held by many that,
As Montaigne, playing with his cat,

" the ſtocks for it, when you ſent the poſt with a whole " packet of chartels for me." (See an account of duelling, Tatler, No. 93. and of trials of titles in this way, Salmon's Hiſtory of Hertfordſhire, p. 178, 179, 180, 181.) Mezeray produces one inſtance of a combat in trial of a perſon's innocency as early as the year 628. See Hiſtory of France, tranſlated by Bulteel, p. 4.

V. 23. *Great on the bench, great in the ſaddle,*] In this character of Hudibras, all the abuſes of human learning are finely ſatyriſed: philoſophy, logic, rhetoric, mathematics, metaphyſics and ſchool-divinity. Mr *W.*

V. 24. *That could as well bind o'er as ſwaddle.*] *Swaddle*, bang, cudgel, or drub. See Bailey's Dictionary.

V. 38. *As Montaigne, playing with his cat,---Complains ſhe thought him but an aſs.*) "When I am playing with my " *cat*, ſays Montaigne, (Eſſays, book ii. chap. 12.), who " knows whether ſhe hath more ſport in dallying with me, " than I have in gaming with her? we entertain one an- " other with mutual apiſh tricks," *&c.* How artfully is this ſimple humour in Montaigne ridiculed in a pretty ſimile! But we are in a more refined age than that which Butler lived in, and this humour is rather applauded than condemned. See an account of Iſaac Bickerſtaff's playing with his cat. Tatler. Mr *B.*

Complains ſhe thought him but an aſs,
Much more ſhe wou'd Sir Hudibras;
(For that's the name our valiant knight
To all his challenges did write.)
But they're miſtaken very much,
'Tis plain enough he was no ſuch.
We grant, altho' he had much wit,
H' was very ſhy of uſing it;
As being loath to wear it out,
And therefore bore it not about;
Unleſs on holy-days, or ſo,
As men their beſt apparel do.
Beſide, 'tis known he could ſpeak Greek
As naturally as pigs ſqueak:

V. 40. *Much more ſhe wou'd Sir Hudibras.*] Jeffrey of Monmouth, Biſhop of St Aſaph, makes mention of a Britiſh king of this name, who lived about the time of Solomon, and reigned thirty-nine years; he compoſed all diſſenſions among his people, and built Kaerlem or Canterbury, Kaerguen or Wincheſter, and the town of Paladur, now Shaftſbury. (See his Britiſh Hiſtory, tranſlated by Thompſon, c. ix. p. 48. Robert of Glouceſter's Chronicle, by Hearne, vol. I. p. 28. Fabian's Chronicle, part ii. c. 12. fol. edit. 1516. Spenſer's Fairy Queen, book II. canto x. 5. 25. vol. II. p. 315. Hughes's edit. Somner's Antiq. of Canterbury, 4to, 1640. p. 3. I am of opinion that Mr Butler rather alludes to one of Spenſer's knights. See Fairy Queen, b. II. canto ii. ſect. 17.)

" He that made love unto the eldeſt dame,
" Was hight Sir Hudibras, an hardy man;
" Yet not ſo good of deeds, as great of name,
" Which he by many raſh adventures wan;
" Since errant arms to ſew * he firſt began." (**follow.*)

V. 51. 52. *Beſide, 'tis known he cou'd ſpeak Greek—— As naturally as pigs ſqueak:*]

" He Greek and Latin ſpeaks with greater eaſe,
" Than hogs eat acorns, and tame pigeons peaſe."

Panegyric Verſes upon Tom Coriat, and his Crudities. By Lionel Cranfield.

That Latin was no more difficile,
Than to a blackbird 'tis to whiſtle:
Being rich in both, he never ſcanted
His bounty unto ſuch as wanted;
But much of either would afford
To many, that had not one word.
For Hebrew roots, altho' they're found
To flouriſh moſt in barren ground,

V. 53. 54. *That Latin was no more difficile,---Than to a blackbird 'tis to whiſtle.*] Sancho Pancha obſerves upon Don Quixote, (vol III. chap. xxviii. p. 274.) "That he is "a main ſcholard, Latins it hugely, and talks his own mo-"ther-tongue as well as one of your Varſity Doctors." The country people were in thoſe days fond of hearing Latin in ſermons, as appears from the following account of Dr Pocock, (ſee his Life by Dr Twells, prefixed to his works, p. 22.) "One of the learned Dr Pocock's friends, paſſing "through Childrey, which was the Doctor's living, enqui-"red who was the miniſter, and how they liked him? and "received from them this anſwer, *Our parſon is one Mr Po-"cock, a plain, honeſt man; but, Maſter,* (ſaid they) *he "is no Latiner.*"----

V. 55, 56.---*he never ſcanted---His bounty unto ſuch as wanted.*] This is the property of a *pedantic coxcomb*, who prates moſt learnedly amongſt illiterate perſons; and makes a mighty pother about books and languages there, where he is ſure to be admired, though not underſtood.

V. 59. *For Hebrew roots, although they're found*] Dr Echard (ſee Defence of his Reaſons for the Contempt of the Clergy, *&c.* entitled, Grounds and Reaſons, *&c.* p. 114. tells us, "That ſome are of opinion that children may "ſpeak Hebrew at four years of age, if they be brought up "in a wood, and ſuck of a wolf." And Sir Thomas Browne obſerves, (Vulgar Errors, book v. chap. 22.) "That chil-"dren in the ſchool of Nature, without inſtitution, would "naturally ſpeak the primitive language of the world, was "the opinion of the ancient heathens; and continued ſince "by Chriſtians, who will have it our Hebrew tongue, as "being the language of Adam."

V. 60. *To flouriſh moſt in barren ground.*] If ſo, why may we not infer that German monk to have been a wag, who

He had ſuch plenty, as ſuffic'd
To make ſome think him circumcis'd:
And truly ſo he was, perhaps
Not as a proſelyte, but for claps.
He was in Logic a great critic,
Profoundly ſkill'd in Analytic;

taking a catalogue of a friend's library, and meeting with a Hebrew book in it, entered it under the title of "A book "that has the beginning where the end ſhould be?" See Tatler, No. 239.

* V. 62. *To make ſome think him circumcis'd:*] Here again is an alteration without any amendment; for the following lines,

"And truly ſo he was, perhaps,
"Not as a proſelyte, but for claps,"

are thus changed in the editions of 1674, 1684, 1689, 1694, 1700.

"And truly ſo perhaps he was,
"'Tis many a pious Chriſtian's caſe."

Reſtored in the edition of 1704. The heathens had an odd opinion, and gave a ſtrange reaſon why Moſes impoſed the law of circumciſion on the Jews, which, how untrue ſoever, I will give the learned reader an account of, without tranſlation, as I find it in the annotations upon Horace, wrote by my worthy and learn d friend Mr William Baxter, the great reſtorer of the ancient, and promoter of modern learning. Hor. Sat. ix. ſermon. lib. 9. *Curtis, quia pellicula imminuti ſunt; quia Moſes Rex Judæorum, cujus legibus reguntur, negligentia φιμωθεὶς medicinaliter exfectus eſt, et ne ſolus eſſe notabilis, omnes circumcidi voluit.* Vet. Schol. Vocem φιμωθεὶς quae inſcitia librarii exciderat repoſuimus ex conjectura, uti & *medicinaliter exfectus* pro *medicinalis effectus* quae nihil erant. Quis miretur ejuſmodi convicia homini Epicureo atque Pagano excidiſſe? Jure igitur Henrico Glareano diaboli organum videtur. Etiam Satyra Quinta haec habet; *Conſtat omnia miracula certa ratione fieri, de quibus Epicurei prudentiſſime diſputant.*

V. 65. *He was in logic a great critic,*] See an account of Tim, Dialogue between Timothy and Philatheus, vol. I. p. 6. and Subtle's advice to Kuſtrel, Ben Johnſon's Alchymiſt, act iv. ſc. 2. a definition of a critic, Tale of a Tub,

He cou'd diſtinguiſh, and divide
A hair 'twixt South and South-weſt ſide;
On either which he wou'd diſpute,
Confute, change hands, and ſtill confute;
He'd undertake to prove by force
Of argument, a man's no horſe;
He'd prove a buzzard is no fowl,
And that a Lord may be an Owl;
A calf an Alderman, a gooſe a Juſtice,
And rooks Committee-men and Truſtees.

edit. 3d, p. 87. Tatler, No. 165. and a banter upon critics, Spect. No. 592. Some of the ſaints of thoſe times were no great friends to logic, as appears from the following paſſage: "Know you, that logic and philoſophy (in which "you are better verſed than in the word of God) are not "inventions or inſtitutions of Jeſus Chriſt and his Apoſtles, "but of the devil and antichriſt, with which they have "mainly and principally upheld their black, dark, and "wicked kingdom." See J. Lilburn's Anſwer to nine Arguments, written by T. B. 1645. p. 2.

V. 66. *Profoundly ſkill'd in Analytic;*] "Analytic Method "takes the whole compound as it finds it, whether it be a "ſpecies or an individual; and leads us into the knowledge "of it, by reſolving it into its principles or parts, its ge-"neric nature and ſpecial properties; and is called *the "method of reſolution.*" See Dr Watts's Logic, p. 341.

V. 75. *A calf an alderman,*] Such was Alderman Pennington, who ſent a perſon to Newgate for ſinging what he called *a malignant pſalm.* See a further account of him, Sir William Dugdale's Short View of the Troubles, p. 567, 568. Lord Clarendon's Hiſtory of the Rebellion, vol. I. p. 16. Walker's Hiſtory of Independency, part i. p. 170. edition 1661.

Ib.----*a gooſe a juſtice,*] Lord Clarendon obſerves, (Hiſtory of the Rebellion, vol. III. p. 72.) "That after the De-"claration of no more Addreſſes to the King, they who "were not above the condition of ordinary *conſtables* ſix "or ſeven years before, were now the *juſtices of the peace,* "who executed the commands of the parliament in all the

He'd run in debt by diſputation,
And pay with ratiocination.
All this by Syllogiſm, true
In mood and figure, he wou'd do.

" counties with rigour and tyranny, as was natural for ſuch " perſons to uſe over and towards thoſe upon whom they " had looked at ſuch a diſtance.---The whole government of " the nation remained in a manner wholly in their hands, " who, in the beginning of the parliament, were ſcarce " ever heard of, or their names known but in the places " where they inhabited." Dr Bruno Ryves informs us, (*Mercurius Ruſticus*, No. iii. p. 30.) " That the town of " Chelmsford in Eſſex was governed at the beginning of " the rebellion, by a *tinker*, two *coblers*, two *tailors*, and " two *pedlars*." The fable in Sir Roger L'Eſtrange, (part ii. fab. 38.) of *The Aſſes made Juſtices*, is a juſt ſatire upon thoſe times, and I wiſh it had never ſuited more modern ones. To ſuch juſtices the Tatler's interrogatory (No. 14.) might have been properly applied, " Who would do " juſtice on the juſtices?" See an account of Juſtice Shallow, (the Coxcomb, act 5. Beaumont and Fletcher's works, 1679. vol. II. p. 334.) and John Taylor's Baſket-Juſtice, Works, p. 185, 190.

V. 76. *And rooks committee-men*----] In the ſeveral counties, eſpecially the aſſociated ones, Middleſex, Kent, Surrey, Suſſex, Norfolk, and Cambridgeſhire, (See Echard's Hiſt. of England, vol. II. p. 338.) which ſided with the parliament, committees were erected of ſuch men as were for *the good cauſe*, as they called it, who had authority from the members of the two houſes at Weſtminſter, to fine and impriſon whom they pleaſed; and they harraſſed and oppreſſed the country in a moſt arbitrary and ſcandalous manner; on which account they are with great propriety called *rooks*. See an hiſtorical account of theſe committees, in Dr Walker's Sufferings of the Epiſcopal Clergy, part i.

V. 79. *All this by ſyllogiſm, true*] An argument in logic conſiſting of three propoſitions, wherein ſome things being ſuppoſed or taken for granted, a concluſion is drawn different from the things ſuppoſed.

V. 80. *In mood and figure*,] Figure, in logic, is a due diſpoſal of a middle term of a ſyllogiſm with the two extremes.

For Rhetoric, he cou'd not ope
His mouth, but out there flew a trope:
And when he happen'd to break off
I' th' middle of his ſpeech, or cough,
H' had hard words ready to ſhew why,
And tell what rules he did it by:
Elſe when with greateſt art he ſpoke,
You'd think he talk'd like other folk.
For all a Rhetorician's rules
Teach nothing but to name his tools.
But, when he pleas'd to ſhew 't, his ſpeech
In loftineſs of ſound was rich;
A Babyloniſh dialect,
Which learned pedants much affect;
It was a party-colour'd dreſs
Of patch'd and py-ball'd languages:
'Twas Engliſh cut on Greek and Latin,
Like fuſtian heretofore on ſattin.

V. 82. *---a trope:*] The turning a word from its proper ſignification to another.

V. 84, 85.*-----or cough,-----And tell what rule he did it by:*] "*Olivier Maillard etoit un Cordelier, qui prechoit* "*avec reputation dans le dernier ſiecle. On a de lui deux* "*volumes en octavo de ſermons en Latin imprimez a Paris* "*en* 1511, 1513." "*Les predicateurs de ſon tems affec-* "*tant de TOUSSER, comme un choſe qui donnoit de la* "*grace a leurs declamations. Il n'a pas manque dans un* "*ſermon en Francois, imprime a Bruges, vers l'annee* "1500, *de marquer a la marge par des* hem, hem, *les en-* "*droits ou il avoit* touſſe." *Melanges d'Hiſtoire et de Litterature, par Mr de Vigneul Marville,* i. e. *le Chartreux Don Bonaventure d'Argonne.* Vol. I. p. 106. Mr *W.*

* V. 93. *A Babyloniſh dialect,*] A confuſion of languages, ſuch as ſome of our modern virtuoſi uſed to expreſs themſelves in.

V. 97. *'Twas Engliſh cut on Greek and Latin,*] The leading men of thoſe times were fond of appearing learned; and commonly mixed Latin with Engliſh in their ſpeeches;

It had an odd promiſcuous tone,
As if h' had talk'd three parts in one;
Which made ſome think, when he did gabble,
Th' had heard three labourers of Babel;

eſpecially the country juſtices, of which Hudibras was one, (ſee in proof, a book entitled, The Speeches and Paſſages of this great and happy Parliament,----1641. p. 207, 233, *&c.* 296, 297, *&c.* 402.) though they knew little more of the Latin tongue than Pratt Chancellor of France, (ſee Hen. Stephens's Prep. Treatiſe to his Apology for Herodotus, p. 241.) who having read the letter which King Henry VIII. ſent to the French King, Francis I. wherein this clauſe was, *Mitto tibi duodecim moloſſos*, I ſend you twelve maſtive dogs, he expounded it, *I ſend you a dozen mules.* The ſtory is told of a cardinal by Dr Fuller, (Worthies of Somerſetſhire, p. 18. See Peter de Quir's Letter, in the 396th Spectator.

V. 98. *Like fuſtian heretofore on ſattin.*] A faſhion, from the manner of expreſſion, probably not then in uſe; where the coarſe fuſtian was pinked, or cut into holes, that the fine ſattin might appear through it. See an account of the flaſhing, pinking, and cutting of doublets, Dr Bulwer's Artificial Changeling, 1654. p. 537. The author of a book entitled, A Short Character of France, 1659. p. 34. compares their fineſt pieces of architecture to ſattin pink'd upon canvas. See likewiſe a tract publiſhed the ſame year, entitled, *Gallus Caſtratus*, p. 14.

V. 100. *As if h' had talk'd three parts in one.*] The phraſe alludes to the old catches in three parts. Mr *W.*

V. 101, 102. *Which made ſome think, when he did gabble,----Th' had heard three labourers of Babel*;] Diodorus Siculus, *Rer. Antiquar. lib.* 3. *cap.* xiii. p. 56. *Baſileae* 1548, (I take the liberty of quoting this tranſlation, having no other copy) makes mention of ſome ſouthern iſlands, the inhabitants of which having their tongues divided, were capable of ſpeaking two different languages, and converſing with two different perſons at the ſame time. See likewiſe Dr Bulwer's Artificial Changeling, ſcene xiv. p. 232, &c. Torquemeda's Spaniſh Mandeville, diſc. i. fol. 17. The marvelous Rabelais (ſee Works, vol. V. chap. xxxi. p. 54.) carries the point a great deal further, in his romantic account of the monſter *Hearſay*, whoſe mouth, he obſerves, was ſlit up to his ears, and in it were ſeven tongues, each

Or Cerberus himſelf pronounce
A leaſh of languages at once.
This he as volubly would vent
As if his ſtock would ne'er be ſpent;
And truly, to ſupport that charge,
He had ſupplies as vaſt and large:
For he cou'd coin or counterfeit
New words, with little or no wit;

of them cleft into ſeven parts, and he talked with all the ſeven at once, of different matters, and in divers languages. See Milton's deſcription of the confuſion of languages, Paradiſe Loſt, book xii. line 48, *&c.*

* V. 103. *Or Cerberus himſelf,* &c.] *Cerberus,* a name which poets give a dog with three heads, which they feigned door-keeper of hell, that careſſed the unfortunate ſouls ſent thither, and devoured them that would get out again; yet Hercules tied him up, and made him follow. This dog with three heads, denotes the paſt, the preſent, and the time to come; which receive, and, as it were, devour all things. Hercules got the better of him, which ſhews that heroic actions are always victorious over time, becauſe they are preſent in the memory of poſterity.

V. 109. *cou'd coin or counterfeit New words,*] The Preſbyterians coined a great number, ſuch as Out-goings, Carryings-on, Nothingneſs, Workings-out, Goſpel-walking-times, *&c.* which we ſhall meet with hereafter, in the ſpeeches of the Knight and Squire, and others in this poem; for which they are bantered by Sir John Birkenhead, Paul's Church-yard, cent. 1. claſs i. No. 16. The Childrens Dictionary; An exact Collection of all new Words born ſince November 3, 1640, in Speeches, Prayers, and Sermons, as well thoſe that ſignify ſomething as nothing; and cent. 2. claſs v. ſect. 109. *Bellum grammaticale,* that parliamentdome, councildome, committeedome and ſworddome, are better words than Chriſtendome or kingdome. The author of the Spectator, No. 458. obſerves, "That thoſe "ſwarms of ſectaries that over-ran the nation in the time "of the Great Rebellion, carried their hypocriſy ſo high, "that they had converted our whole language into a *jar-*"*gon of enthuſiaſm.*"

Words ſo debas'd and hard, no ſtone
Was hard enough to touch them on:
And when with haſty noiſe he ſpoke 'em,
The ignorant for current took 'em;
That had the orator, who once
Did fill his mouth with pebble ſtones
When he harangu'd, but known his phraſe,
He would have us'd no other ways.
In Mathematics he was greater
Than Tycho Brahe, or Erra Pater:

V. 111, 112. *Words ſo debas'd and hard, no ſtone----Was hard enough to touch them on:*] Thus it ſtands in every edition that I have met with, which induced me to think that he alluded to the touch-ſtone, a ſtone to try gold and ſilver on; but Mr Warburton is of opinion that *no Tone* would be an emendation, *i. e.* words ſo debaſed and hard, that it was the utmoſt difficulty to pronounce them; which reading he thinks is made good by the 113th and the three following lines.

V. 113. *And when with haſty noiſe he ſpoke 'em,*]
Magna voce boat----------
Celeri curſu verba fatigat.

V. 115. *That had the orator,* &c.] This and the three following lines not in the two firſt editions of 1663, but added in the edition 1674. Demoſthenes is here meant, who had a defect in his ſpeech.

V. 120. *Than Tycho Brahe,*] An eminent Daniſh mathematician. At Gottorp there was a large globe, celeſtial within, and terreſtrial without, made after a deſign of Tycho Brahe; twelve perſons might ſit round a table within ſide of it, and make celeſtial obſervations in the turning of it. See Northern Worthies, in the lives of Peter the Great, *&c.* 1728, p. 34. See further account of Tycho Brahe, Collier's Hiſtorical Dictionary.

Ib.----------*or Erra Pater.*] William Lilly, the famous aſtrologer of thoſe times, ſo called by Mr Butler, memoirs of the year 1649, and 1650. The Houſe of Commons had ſo great a regard to his predictions, that the author of *Mercurius Pragmaticus*, No. 20. ſtyles the members *the ſons of Erra Pater.* Mr Butler probably named him ſo from an old aſtrologer, of whoſe predictions John Taylor *the water poet*

For he, by Geometric ſcale,
Could take the ſize of *pots of ale;*
Reſolve by ſines and tangents, ſtraight,
If Bread or Butter wanted weight;
And wiſely tell what hour o' th' day
The clock does ſtrike, by Algebra.
Beſide, he was a ſhrewd Philoſopher,
And had read ev'ry text and gloſs over;

makes mention, in the preface to his Caſt over the Water, Works, p. 156.; and in Mr Reading's Catalogue of Sion College Library, there is a tract entitled, Erra Pater's Predictions. The Elder Loveleſs, in Beaumont and Fletcher's Scornful Lady, act iv. ſcene 1. calls Abigail *Dirty December*, with a face as old as Erra Pater, and ſuch a prognoſticating noſe. And of Charles the ſcholar, in Beaumont and Fletcher's Elder Brother, it is obſerved, "That after ſix "hours conference with the ſtars, he ſups with old Erra "Pater." See Younger Brother, by Beaumont and Fletcher, act i. ſcene 2. And the writer of A Letter ſent to London from a Spy at Oxford, 1643, p. 13. ſays, "Surely the "devil owed us a ſhame, that none of us were ſkilled in "the Book of Fortune, Erra Pater, or Booker's Almanack." Some are of opinion that, by Erra Pater, he meant the wandering Jew, named *Joh. Buttadæus*. See an account of him in the Philoſophical Tranſactions, Sir Thomas Browne's Vulgar Errors, London Spy, vol. II. book iii. letter 1. vol. VII. book iv. Dr Derham's Phyſico-Theology, book iv. chap. 10. p. 173.

V. 122. *Could take the ſize of pots of ale;*] As a juſtice of the peace, he had a right to inſpect weights and meaſures. See Nelſon's Office and Authority of a Juſtice of the Peace, edit. 6th, p. 622.

"For well his Worſhip knows, that alehouſe ſins
"Maintain himſelf in gloves, his wife in pins."
A Satyr againſt Hypocrites, p. 3, 4.

V. 125, 126. *And wiſely tell what hour o' th' day---The clock does ſtrike, by algebra.*] There are many algebraic queſtions to which Mr Butler may probably allude. See an odd account of the meaſuring of time, in Mr Scott, (Diſcovery of Witchcraft, book XVI. chap. v. p. 478.) and of a movement that meaſures time after a particular manner, Philoſophical Tranſactions, vol. XIV. No. 161. p. 647.

Whate'er the crabbed'ſt author hath,
He underſtood b' implicit faith:
Whatever Sceptic cou'd enquire for,
For ev'ry *why*, he had a *wherefore:*
Knew more than forty of them do,
As far as words and terms cou'd go.
All which he underſtood by rote,
And, as occaſion ſerv'd, wou'd quote:

V. 129. *Whate'er the crabbed'ſt author hath,*] This and the following line not in the two firſt editions of 1663, and firſt inſerted in that of 1674.

* V. 131. *Whatever Sceptic,* &c.] *Sceptic*; Pyrrho was the chief of Sceptic philoſophers, and was at firſt, as Apollodorus ſaith, a painter, then became the hearer of Driſo, and at laſt the diſciple of Anaxagoras, whom he followed into India, to ſee the Gymnoſophiſts. He pretended that men did nothing but by cuſtom; that there was neither honeſty nor diſhoneſty, juſtice nor injuſtice, good nor evil. He was very ſolitary, lived to be ninety years old, was highly eſteemed in his country, and created chief prieſt. He lived in the time of Epicurus and Theophraſtus, about the 120th Olympiad. His followers were called *Pyrrhonians;* beſides which, they were named the *Ephectics* and *Aphorectics*, but more generally *Sceptics*. This ſect made their chiefeſt good to conſiſt in a ſedateneſs of mind, exempt from all paſſions; in regulating their opinions, and moderating their paſſions, which they called Ataxia and Metriopathia; and in ſuſpending their judgment in regard of good and evil, truth and falſehood, which they called *Epoche*. Sextus Empiricus, who lived in the ſecond century, under the Emperor Antoninus Pius, writ ten books againſt the mathematicians or aſtrologers, and three of the Pyrrhonian opinion. The word is derived from the Greek σκέπτεθαι, *quod eſt, conſiderare, ſpeculari.*

Ib. ------*enquire for,*] *Inquere for,* in all editions to 1689, incluſ.

V. 132. *For ev'ry* why, *he had a* wherefore:] *i. e.* He could anſwer one queſtion by another, or elude one difficulty by propoſing another. (Mr *W.*) See Ray's Engliſh Proverbs, ſecond edition, p. 348. Shakeſpeare's Comedy of Errors, act II. vol. ii. p. 17. Mr Theobald's edit. 1733.

No matter whether right or wrong,
They might be either ſaid or ſung.
His notions fitted things ſo well,
That which was which he cou'd not tell;
But oftentimes miſtook the one
For th' other, as great clerks have done.
He cou'd reduce all things to acts,
And knew their natures by abſtracts;
Where entity and quiddity,
The ghoſts of defunct bodies fly;
Where Truth in perſon does appear,
Like words congeal'd in northern air.

V. 139, 140. *His notions fitted things ſo well,----That which was which he cou'd not tell;*] This ſatire is againſt thoſe philoſophers who took their ideas of ſubſtances to be the combination of nature, and not the arbitrary workmanſhip of the human mind; and that the eſſence of each ſort is no more than the abſtract idea. (See Mr Lock on the Names of Subſtances.) This muſt give one a great idea of our Author's penetration in metaphyſical enquiries. Mr *W.*

* V. 143. *He cou'd reduce*, &c.] The old philoſophers thought to extract notions out of natural things, as chymiſts do ſpirits and eſſences; and, when they had refined them into the niceſt ſubtleties, gave them as inſignificant names as thoſe operators do their extractions; but, as Seneca ſays, the ſubtiller things are rendered, they are but the nearer to nothing: ſo are all their definitions of things by acts, the nearer to nonſenſe. This and the following line added 1674.

V. 145, 146. *Where entity and quiddity,---The ghoſts of defunct bodies fly;*] He calls the abſtracted notions of entity and quiddity, very properly the *ghoſts of bodies*; thereby laſhing the too nice diſtinctions of metaphyſicians, who diſtinguiſh body, entity, and ſubſtance ſo finely from each other, that they ſay the two latter ideas or notions may remain, when the body is gone and periſhed; and ſo while Hudibras was pulling down Popery, he was ſetting up tranſubſtantiation.

* V. 147. *Where Truth*, &c.] Some authors have miſtaken truth for a real thing, when it is nothing but a right method of putting thoſe notions or images of things (in the

He knew *what's what*, and that's as high
As metaphyſick wit can fly.
In School-Divinity as able
As he that hight Irrefragable;

underſtanding of man) into the ſame ſtate and order that their originals hold in nature; and therefore Ariſtotle ſays, *Unumquodque ſicut ſe habet ſecundum eſſe, ita ſe habet ſecundum veritatem.* Met. L. 2.

V. 148. *Like words congeal'd in northern air.*] See an explication of this paſſage, and a merry account of words freezing in Nova Zembla, Tatler, No. 254. and Rabelais's account of the bloody fight of the Arimaſphians and Nephelebites, upon the confines of the Frozen Sea, (vol. IV. ch. lvi. p. 229. Ozell's edit. 1737.) To which Mr John Done probably refers, in his Panegyric upon T. Coriat and his Crudities.

"It's not that French, which made his giants ſee
"Thoſe uncouth iſlands, where words frozen be,
"Till by the thaw next year they're voice again."

V. 149, 150. *He knew* what's what, *and that's as high—As metaphyſick wit can fly.*] A ridicule on the idle, ſenſeleſs queſtions in the common ſyſtems of logic, as Burgerſdicius's *Quid eſt quid?* from whence came the common proverbial expreſſion of *He knows what's what*, to denote a ſhrewd man. (Mr *W.*) Metaphyſics, a ſcience which treats of being in general and its properties, of forms abſtracted from matter; of immaterial things, as God, angels, *&c.*

V. 152. *As he that hight irrefragable;*] *Hight* ſignifies *called*, or *named;* in this ſenſe it is uſed by Chaucer;

"A worthy Duke that hight Pirithous,
"That fellow was to Duke Theſeus."

Chaucer's Knight's Tale, fol. 1. edit. 1602. (See Reve's Tale, fol. 15. Squire's Tale, fol. 23. Merchaunt's Tale, fol. 28. Frankelen's Tale, fol. 50. Dr of Phyſic's Tale, fol. 59. Romant of the Roſe, folio 122.) And Spenſer uſes it in like manner.

"Malbecco he, and Hellenore ſhe hight."

Fairy Queen, vol. II. book 3. canto ix. p. 489. Mr Hughes's edit. *Ibid.* p. 490. See Shakeſpeare; and Beaumont and Fletcher's Knight of the Burning Peſtle.

Ibid. —*Irrefragable:*] Alexander Hales, ſo called; he was an Engliſhman, born in Glouceſterſhire, and flouriſhed about the year 1236, at the time when what was called *ſchool-divinity* was much in vogue; in which ſcience he was ſo

A ſecond Thomas, or, at once
To name them all, another Dunce:

deeply read, that he was called *Doctor Irrefragabilis*; that is, the *invincible Doctor*, whoſe arguments could not be reſiſted. (Vid. *Alexandri Alenſis Angli Doctoris Irrefragabilis Ordinis Minorum, ſumma Theolog. Colon. Agripp.* 1622. 2 *Tom.* fol. Royal Lib. Camb. *Naucleri Cronograph*, vol. ii. *Generat.* xliii. p. 994. *Alſteddii Theſaur. Chronolog.* 44. *Chronol. Scholaſtic.* p. 437. edit. 1628. Dr Aldrich's Preface to his *Artis Logicæ Compendium.*) See titles of Thomas Aquinas, Dunſcotus, and the reſt of the eminent ſchoolmen in Chambers's Dictionary. Theſe ſchoolmen ſpun their arguments very fine, and to a great length; and uſed ſuch nice diſtinctions, that they are here juſtly compared to cobwebs. Mr Pope (ſee Eſſay on Criticiſm) ſpeaks of them with great contempt.

" Once ſchool divines this zealous iſle o'erſpread;
" Who knew moſt ſentences was deepeſt read;
" Faith, goſpel, all ſeem'd made to be diſputed,
" And none had ſenſe enough to be confuted.
" Scotiſts and Thomiſts now in peace remain,
" Amidſt their kindred cobwebs in Duck-lane."

Biſh. Sanderſon (ſee Second Lecture upon promiſſory Oaths, tranſlated by the Royal Martyr, and reprinted by Mr Lewis, 1722. p. 34.) makes mention of one " Paul Corteſius, who, " whilſt following Thomas and Scotus, and many more, he " compiled commentaries upon the Four Books of Sen- " tences," growing weary of the terms uſed by the ſchools, as leſs Ciceronian, for Church choſe rather to ſay Senate; for Eccleſiaſtical Laws, Senate Decrees; for Predeſtination, Preſignation; for Ordination of Prieſts, Initiation; for Angel, Genius; for Biſhop, Flamen; and the like.

V. 153, 154. *A ſecond Thomas, or, at once---To name them all, another Dunce.*] Thus they ſtood in the two firſt editions of 1663, left out in thoſe of 1674, 1684, 1689, 1700, and not reſtored till 1704. * Thomas Aquinas, a Dominican friar, was born in 1224, ſtudied at Cologne and Paris. He new-modell'd the ſchool-divinity, and was therefore called *the Angelic Doctor*, and *Eagle of Divines*. The moſt illuſtrious perſons of his time were ambitious of his friendſhip, and put a high value on his merits, ſo that they offered him biſhoprics, which he refuſed with as much ardor as others ſeek after them. He died in the fiftieth year of his

Profound in all the Nominal
And Real ways beyond them all;
For he a rope of ſand cou'd twiſt
As tough as learned Sorboniſt;

age, and was canonized by Pope John XXII. We have his works in 18 volumes, ſeveral times printed.

* Johannes Dunſcotus was a very learned man, who lived about the end of the 13th, and beginning of the 14th century. The Engliſh and Scots ſtrive which of them ſhall have the honour of his birth. The Engliſh ſay he was born in Northumberland; the Scots allege he was born at Dunſe in the Merſe, the neighbouring county to Northumberland, and hence was called *Dunſcotus*: Moreri, Buchanan, and other Scotch hiſtorians are of this opinion, and for proof cite his epitaph:

" *Scotia me genuit, Anglia ſuſcepit,*
" *Gallia edocuit, Germania tenet.*"

He died at Cologne, Nov. 8. 1308. In the ſupplement to Dr Cave's *Hiſtoria Literaria*, he is ſaid to have been extraordinary learned in phyſics, metaphyſics, mathematics, and aſtronomy; that his fame was ſo great when at Oxford, that 30,000 ſcholars came thither to hear his lectures: that when at Paris, his arguments and authority carried it for the immaculate conception of the Bleſſed Virgin; ſo that they appointed a feſtival on that account, and would admit no ſcholars to degrees, but ſuch as were of this mind. He was a great oppoſer of Thomas Aquinas's doctrine; and, for being a very acute logician, was called *Doctor Subtilis*, which was the reaſon alſo, that an old punſter always called him *the Lathy Doctor*.

℣. 155, 156. *Nominal and Real.*] Gulielmus Occham was father of the Nominals, and Johannes Dunſcotus of the Reals. (See Dr Plott's Oxfordſhire, c. ix. p. 192.) Theſe two lines not in the two firſt editions of 1663, but added in 1674.

℣. 157, 158. *For he a rope of ſand cou'd twiſt---As tough as learned Sorboniſt;*] Altered thus in edit. 1674, and continued till 1704.

" And with as delicate a hand,
" Cou'd twiſt as tough a rope of ſand."

Mr Smith of Harleſton is of opinion, that Mr Butler alludes to the following ſtory. A gentleman of Paris, who was re-

And weave fine cobwebs, fit for ſcull
That's empty when the moon is full; 160

duced in circumſtances, walking in the fields in a melancholy manner, was met by a perſon in the habit of a Doctor of the Sorbon; who enquiring into his caſe, told him, that he had acquired ſo much by his ſtudies, that it was in his power to relieve him; and he would do it, provided the gentleman would be at his devoirs, when he could no longer employ him: the agreement was made, and the cloven foot ſoon began to appear; for the gentleman ſet the Sorboniſt to fill a ſieve with water, which he performed after ſtopping the holes with wax: then he ordered him to make a *rope of ſand*, which the devil not being able to do, ſcratch'd his head, and marched off in confuſion. I meet with a ludicrous and parallel inſtance (*Facet. Facetiar. hoc eſt Jocoſeriorum Faſcicul. Nov. de peditu, ejuſque ſpeciebus*, p. 27.) *Cum quidam a dæmone valde urgeretur, ut ſe ei dederet; aſſentit tandem, ſi diabolus tria præſtet: petet igitur primo magnam vim auri; data eſt a diabolo: ſecundo, ut inviſibilis fieret; et ipſum diabolus docuit: tertia vice cum maxime anxius eſſet, quidnam peteret, quod diabolus præſtare non poſſet; ei forte fortuna præ nimio metu elabitur dipthongus (ſpecies peditus) hunc mihi modo ſi potes connecte; quod cum diabolus præſtare non poſſet, et alias iſto tormentario bombo territus fugeret, ille miſer præſentiſſimo animæ periculo, hoc uno bono ereptus eſt.* * Sorbon was the firſt and moſt conſiderable college of the univerſity of Paris; founded in the reign of St Lewis by Robert Sorbon, which name is ſometimes given to the whole univerſity of Paris, which was founded about the year 741, by Charlemaigne, at the perſuaſion of the learned Alcuin, who was one of the firſt profeſſors there; ſince which time it has been very famous. This college has been rebuilt with an extraordinary magnificence, at the charge of Cardinal Richlieu, and contains lodging for thirty-ſix Doctors, who are called *the Society of Sorbon*. Thoſe which are received among them, before they have received their Doctor's degree, are only ſaid to be of *the Hoſpitality of Sorbon. Claud. Hemeraus de Acad. Pariſ. Spondal. in Annal.* Mezeray, (tranſlated by Bulteel, tom. I. p. 104.) ſeems to think that the univerſity of Paris was founded in the year 790.

℣. 159, 160. *And weave fine cobwebs, fit for ſkull—— That's empty when the moon is full.*] For the ſkull of lunatics.

Such as take lodgings in a head
That's to be let unfurniſhed.
He cou'd raiſe ſcruples dark and nice,
And after ſolve them in a trice;
As if divinity had catch'd
The itch, on purpoſe to be ſcratch'd;
Or, like a mountebank, did wound
And ſtab herſelf with doubts profound,
Only to ſhew with how ſmall pain
The ſores of faith are cur'd again;
Altho' by woful proof we find,
They always leave a ſcar behind.
He knew the ſeat of paradiſe,
Cou'd tell in what degree it lyes;
And, as he was diſpos'd, cou'd prove it
Below the moon, or elſe above it:
What Adam dreamt of, when his bride
Came from her cloſet in his ſide:

℣. 173, 174. *He knew the ſeat of paradiſe,---Cou'd tell in what degree it lyes;*] See ſeveral whimſical opinions concerning the ſeat of paradiſe, collected in a book, entitled, The Spaniſh Mandeville of Miracles, tranſlated from the Spaniſh of Don Antonio de Torquemeda, 1600, ſecond diſcourſe, fol. 42, 43, *&c.* See likewiſe Dupin's Eccleſ. Hiſt. abridged. *Calvini Comment. in Gen.* 2, 8. Sir W. Raleigh's Hiſt. *&c.*

℣. 175, 176. *And, as he was diſpos'd, cou'd prove it---- Below the moon, or elſe above it.*] The Spaniſh Mandeville informs us, fol. 45. "That Strabo (whom he calls *the theo-* "*logian*) affirmed, that the height of the earth where para- "diſe was, reached to the circle of the moon, thro' which "cauſe it was not damnified by the flood."-----Mahommed the impoſtor aſſured his followers, that paradiſe was ſeated in heaven, and that Adam was caſt down from thence to this earth, when he tranſgreſſed. (See Life of Mahomet, prefixed to de Ryer's Alchoran, p. 34.) But it is probable that he alludes to the mountain of the moon, called *de luna* by the Portugueze the firſt diſcoverers of it, and near that part of the world where paradiſe was ſituated according to ſome writers. Torquemeda's Spaniſh Mandeville, fol. 49.

Whether the devil tempted her
By a High-Dutch interpreter:
If either of them had a navel:
Who firſt made muſick malleable:

℣. 177, 178. *What Adam dreamt of, when his bride---- Came from her cloſet in his ſide.*] The Knight here pretends to no more than what Milton has done, who repreſents Adam relating his dream in a paſſage inexpreſſibly charming, book viii. v. 46, to 484. See ſomething to the ſame purpoſe, in the tenth Iliad of Homer, and the ninth Aeneid of Virgil, Mr Pope's and Mr Dryden's tranſlations. Mr *B.*

℣. 180. *By a High-Dutch interpreter:*] Ben Johnſon, in his Alchemiſt, in banter probably of Goropius Becanus, who endeavours to prove that High-Dutch was the language of Adam and Eve in paradiſe, introduces Surley, aſking Mammon the following queſtion; *Surley*, "Did Adam write in "High-Dutch?" *Mammon*, "He did, which proves it to "be the primitive tongue."

℣. 181. *If either of them had a navel:*] Several of the ancients have ſuppoſed, that Adam and Eve had no *navels*; and among the moderns, the late learned Biſhop Cumberland was of this opinion; "All other men (ſays he) being "born of women have a navel, by reaſon of the umbilical "veſſels inſerted into it, which from the *placenta* carry "nouriſhment to children in the womb of their mothers; "but it could not be ſo with our firſt parents: beſides, it "cannot be believed that God gave them navels; which "would have been altogether uſeleſs, and have made them "ſubject to a dangerous diſeaſe, called an *omphalocele*." *Orig. Gent. Antiq.* p. 409. Mr *B.* See Diſſertation upon Adam and Eve's Pictures with Navels. (Browne's Enquiries into Vulgar Errors, book 5. chap. 5. p. 274. and Dr Bulwer's Artificial Changeling, 1654. ſc. xxi. p. 401.)

℣. 182. *Who firſt made muſic malleable.*] *Pythagoras ex malleorum ictibus diverſe concrepantibus, Muſicæ ſeptem diſcrimina vocum invenit.* Wolfii Lexicon Memorab. parti. p. 390. "Macrobius in his ſecond book, (See Spectator, "No. 334.), relates, that Pythagoras paſſing by a ſmith's "ſhop, found that the ſounds from the hammer were either "more grave or acute, according to the different weights "of hammers. The Philoſopher, to improve this hint, ſu"ſpends different weights by ſtrings of the ſame bigneſs,

Whether the ſerpent, at the fall,
Had cloven feet, or none at all.
All this, without a gloſs or comment,
He could unriddle in a moment,
In proper terms, ſuch as men ſmatter,
When they throw out and miſs the matter.
For his Religion, it was fit
To match his learning and his wit:
'Twas *Presbyterian* true blue,
For he was of that ſtubborn crew
Of errant ſaints, whom all men grant
To be the true church Militant:

" and found in like manner that the ſounds anſwered to " the weights. This being diſcovered, he finds out thoſe " numbers which produced ſounds that were conſonants; " as that two ſtrings of the ſame ſubſtance and tenſion, the " one being double the length of the other, give that in- " terval which is called *diapaſon*, or an *eighth*. The ſame " was alſo effected from two ſtrings of the ſame length and " ſize, the one having four times the tenſion of the other. " By theſe ſteps, from ſo mean a beginning, did this great " man reduce what was only before noiſe, to one of the " moſt delightful Sciences, by marrying it to the Mathe- " matics, and by that means, cauſed it to be one of the " moſt abſtract and demonſtrative of ſciences." See Dr Long's Aſtronomy, 1742. p. 341.

℣. 189. *For his Religion*, &c.] Mr Butler is very exact in delineating his Hero's religion; it was neceſſary that he ſhould be ſo, that the reader might judge whether he was a proper perſon to ſet up for a reformer, and whether the religion he profeſſed, was more eligible than that he endeavoured to demoliſh. Whether the Poet has been juſt in the portrait, muſt be left to every reader's obſervation. Mr *B.*

℣. 191. *'Twas* Preſbyterian *true blue*,] See note on part III. cant. ii. v. 870.

℣. 193, 194. *Of errant ſaints, whom all men grant---To be the true church Militant.*] Where Preſbytery has been eſtabliſhed, it has been uſually effected by force of arms, like the religion of Mahomet. Thus it was eſtabliſhed at Geneva in Switzerland, Holland, Scotland, *&c.* In France,

Such as do build their faith upon 195
The holy text of Pike and Gun;

for ſome time, by that means it obtained a toleration; much blood was ſhed to get it eſtabliſhed in England; and once during that Grand Rebellion, it ſeemed very near gaining an eſtabliſhment here; and in the years 1645, 1646, ſeveral Ordinances of Lords and Commons in Parliament, were made for that purpoſe; and theſe ordinances for the Preſbyterian government and diſcipline, were begun to be put in execution in the cities of London and Weſtminſter, and parts adjacent; but the Independents, by Cromwell's artifices, gaining an aſcendant in the parliament-houſe, put a ſtop to their proceedings, and hindered their gaining the ſettlement they had ſo long ſought for: and if they could get full power, 'tis to be feared they would tolerate no other religion. This was their practice in Scotland, whilſt they had power to do it; and they endeavoured to hinder it in England, whilſt they had encouragement from the two houſes at Weſtminſter; declaring, *That to make a law for toleration, was eſtabliſhing iniquity by law:* nay, they aſſerted, "That a toleration was the appointing a city of "refuge in men's conſciences for the devil to fly to, a to-"leration of *ſoul murder*, the greateſt murder of all "others." (See Dr Bennet's Introduction to his Abridgment of the London Caſes, p. 6.) And 'tis obſerved by Dr Bruno Ryves, Mercurius Ruſticus, No. ix. p. 102, "That where "Puritaniſm prevails, it cancels all obligations both of re-"ligion and nature." Mr Rapin Thoyras was of the ſame opinion, (ſee *Diſſertation ſur les Whigs & Tories*, as quoted by the Author of A Plea for the Sacramental Teſt, 1736), by his declaring, "That it is certain, that if ever the Preſby-"terians are in a condition to act, without being oppoſed, "they will never be contented, till they have totally de-"ſtroyed the hierarchy, and in general the whole church "of England." See their profeſſed diſlike of a toleration, Sir Roger L'Eſtrange's Diſſenter's Sayings, part i. 2. A Century of eminent Preſbyterian Preachers, 1723. c.v. p.66.

℣. 195. 196. *Such as do build their faith upon—The Holy text of Pike and Gun.*] Upon theſe Cornet Joyce *built his faith*, when he carried away the King by force from Holdenby: for when his Majeſty aſked him for a ſight of his inſtructions, Joyce ſaid, "he ſhould ſee them preſently; "and ſo drawing up his troop in the inward court, *Theſe*,

Decide all controverſies by
Infallible Artillery;
And prove their doctrine orthodox
By apoſtolic Blows and Knocks;
Call fire, and ſword, and deſolation,
A godly thorough Reformation,
Which always muſt be carry'd on,
And ſtill be doing, never done:
As if Religion were intended
For nothing elſe but to be mended.
A ſect whoſe chief devotion lyes
In odd perverſe antipathies;

" *Sir,* (ſaid the Cornet), *are my inſtructions.*"---Echard's Hiſt. of England, vol. II. p. 573.

℣. 199, 200. *And prove their doctrine orthodox---By apoſtolic Blows and Knocks,* &c.] Many inſtances of this kind are given by Dr Walker, in his Sufferings of the Epiſcopal Clergy; but I will take the liberty of giving one inſtance from Mr Clement Walker. (See Hiſtory of Independency, part ii. p. 254.) " Sunday, 9th of September, 1649, at the " church of St Peter's-Paul's-Wharf, Mr Williams reading " morning ſervice out of the book of Common Prayer, and " having prayed for the King, (as in that Liturgy, eſtabliſh- " ed by act of parliament, he is enjoined) ſix ſoldiers from " St Paul's church, where they quarter, came with ſwords " and piſtols cocked into the church, commanding him to " come down out of the pulpit, which he immediately did, " and went quietly with them into the veſtry; when pre- " ſently a party of horſe from St Paul's rode into the church " with ſwords drawn, and piſtols ſpanned, crying out, " *Knock the rogues on the head, ſhoot them, kill them;* " and preſently ſhot at random at the crowd of unarmed " men, women, and children; ſhot an old woman into the " head, wounded grievouſly above forty more, whereof " many are likely to die; frighted women with child, and " rifled and plundered away their clokes, hats, and other " ſpoils of the Egyptians, and carried away the miniſter to " Whitehall priſoner." Mr *B.*

℣. 207, 208. *A ſect, whoſe chief devotion lyes---In odd perverſe antipathies.*] The religion of the Preſbyterians of

In falling out with that or this,
And finding ſomewhat ſtill amiſs:
More peeviſh, croſs, and ſplenetick,
Than dog diſtract, or monkey ſick:
That with more care keep holy-day
The wrong, than others the right way:

thoſe times conſiſted principally in an oppoſition to the Church of England, and in quarrelling with the moſt innocent cuſtoms then in uſe, as the eating Chriſtmas-pies and plumb-porridge at Chriſtmas, which they reputed ſinful. Dr *B.*

℣. 210. *And finding ſomething ſtill amiſs.*] Mr Butler deſcribes them to the ſame purpoſe, (Character of a Fanatic.)

" His head is full of fears and fictions,
" His conſcience form'd of contradictions;
" Is never therefore long content
" With any church or government;
" But fancies every thing that is,
" For want of mending, much amiſs."

They were at that time much of the temper and diſpoſition of thoſe Diſciplinarians in Queen Elizabeth's days, four *Claſſes* of whom complained to the Lord Burleigh, then Lord Treaſurer, againſt the Liturgy then in uſe. He enquired whether they would have it quite taken away? They ſaid, No. He ordered them to make a better. The firſt *claſſis* made one agreeable to the Geneva form; *this* the *ſecond* diſliked, and corrected in *ſix hundred* particulars; *that* had the misfortune to be quarrelled at by the *third claſſis*; and what the *third* reſolved on, was found fault with by the *fourth*. (Fuller's Church Hiſtory, *lib.* ix. p. 178. Vindication of Conformity to the Liturgy, 1668. p. 24. Lord Biſhop of St Aſaph's Anſwer to Mr Neale's firſt vol. of the Hiſtory of the Puritans, p. 282.) And 'tis obſerved of Queen Elizabeth, (ſee Salmonet's Hiſtory of Great Britain, p. 13.), that ſhe was often heard to ſay, that " ſhe knew very well " what would content the Catholics, but that ſhe never " could learn what would content the Puritans."

℣. 213, 214. *That with more care keep holy-day---The wrong, than others the right way.*] They were ſo remarkably obſtinate in this reſpect, that they kept a faſt upon Chriſtmas-day: (ſee Mr Neal's Hiſtory of the Puritans, vol. iii. p. 168. from Ruſhworth); and in 1647, they made

Compound for ſins they are inclin'd to,
By damning thoſe they have no mind to:
Still ſo perverſe and oppoſite,
As if they worſhip'd God for ſpight.
The ſelf-ſame thing they will abhor
One way, and long another for.
Free-will they one way diſavow;
Another, nothing elſe allow.
All piety conſiſts therein
In them, in other men all ſin.

an ordinance for aboliſhing *that*, and *other* ſaints-days, (Neal *ibid.* p. 422. Scobel's Collections, p. 128.), and an order of council, Dec. 22. 1657, to aboliſh Chriſtmas and other holy-days (ſee Mercurius Politicus, No. 395, p. 191.), and 'tis obſerved by a writer in thoſe times, (Hiſt. of Engliſh and Scotch Preſbytery, edit. 1659. p. 174.), that, upon the changing Chriſtmas-day into a faſt, in the year 1644, this was the firſt time ſince the Apoſtles, that there was any faſt kept upon that day in the Chriſtian church; and becauſe many would not faſt, they ſent ſoldiers into their houſes a little before dinner, to viſit their kitchens and ovens, who carried away the meat and *ate it*, though it was a *faſting day*; who were exempted from faſting, provided they made others faſt. (See the remarkable behaviour of the Mayor of Canterbury on Chriſtmas-day 1648. Hiſt. of Independency, part i. p. 92, 93. and Mr Ed. Bowles's Letter to Thurloe, State Papers, vol. vi. p. 711.) Sir John Birkenhead (Paul's Churchyard, cent. II. claſs iv. No. 99.) puts this Query, Whether the parliament had not cauſe to forbid Chriſtmas, when they found their public acts under ſo many Chriſtmas pies? The Scots Preſbyterians gave more early proof of their obſtinacy in this reſpect; for when King James I. deſired the magiſtrates of Edinburgh, *to feaſt* the French ambaſſadors before their return to France; the miniſters, to ſhew their rebellious authority, proclaimed *a faſt* to be kept the ſame day. See Biſhop Bramhall's Fair Warning, 4to ed. p. 27. Vindication of the Church of England, in anſwer to Mr Peirce's Vindication of the Diſſenters, 1720, part i. p. 136.

℣. 215, 216.] Added in 1674.

Rather than fail, they will defy
That which they lov'd moſt tenderly;
Quarrel with Minc'd-pies, and diſparage
Their beſt and deareſt friend Plum-porridge;
Fat Pig and Gooſe itſelf oppoſe,
And blaſpheme Cuſtard thro' the Noſe.
Th' apoſtles of this fierce religion,
Like Mahomet's, were aſs and widgeon,

℣. 227, 228. *Quarrel with minc'd pies, and diſparage---Their beſt and deareſt friend Plum-porridge.*] Sir John Birkenhead (ſee Paul's Church-yard, cent. ii. claſs. 9. p. 175.) queries, Whether Mr Peters did juſtly preach againſt Chriſtmas-pies, the ſame day that *he ate two minced pies* for his dinner? And their folly in this reſpect is humourouſly banter'd by the author of a poem, entitled, Sir John Birkenhead reviv'd, p. 9.

" All plumbs the prophets' ſons deſpiſe,
" And ſpice broths are too hot;
" Treaſon's in a December-pye,
" And death within the pot.
" Chriſtmas! farewell; thy days, I fear,
" And merry days are done;
" So they may keep feaſts all the year,
" Our Saviour ſhall have none.
" Gone are the golden days of yore,
" When Chriſtmas was an high day,
" Whoſe ſports we now ſhall ſee no more,
" 'Tis turn'd into Good-Friday." (*Ib.* p. 36.)

Ben Johnſon banters this preciſeneſs in his character of Rabby Buſy, (Bartholomew Fair, act i. ſc. 3.) They would at that time declare a man incapable of ſerving in parliament, for having bays in his windows, or a minced pye at Chriſtmas: (ſee a tract entitled, Treaſon arraign'd; in anſwer to another, entitled, Plain Engliſh, 1660, p. 20.) and Warner, who was afterwards Lord Mayor, raiſed a tumult in Chriſtmas about roſemary and bays. (Hiſt. of Independency, part i. p. 83.) E. H. Eſq; notwithſtanding, (ſee his petition in the Spectator, No. 629.) ſets forth, that he was remarkable in the country for having dared to treat Sir P. P. a curſed ſequeſtrator, and three members of the Aſſembly of Divines, with brawn and minced pies upon New-year's day.

℣. 232. *Like Mahomet's, were aſs*---] By the *aſs* is meant

To whom our Knight, by faſt inſtinct
Of wit and temper, was ſo linkt,
As if hypocriſy and nonſenſe
Had got th' advowſon of his conſcience.

the alborak, a creature of a mixed nature between an aſs and a mule, which Mahomet ſaid he rode upon in his night journey to heaven. (See his Life prefixed to the Alchoran, by Sieur de Ryer; Turkiſh Spy, vol. ii. ch. 26.) Abul Faeda (*De Vita Mohammedis*, c. xviii. p. 33.) owns, That it was controverted among the Doctors, whether this night journey of Mohammed was real, or only imaginary, and in a dream.

Ib. ----*and widgeon.*] When Mohammed fled from Mecca, he got into a cave at Mount Thur, where he lay three days to avoid the ſearch of his enemies. Two pidgeons laid their eggs at the entrance, and a ſpider covered the mouth of it, which made them ſearch no farther. (See Sale's Preliminary Diſcourſe to the Alchoran, ſect. ii. p. 51. See more, *id. ib.* ſect. iv. p. 116.) It is farther fabled of him, that he had a tame pidgeon that uſed to pick ſeeds out of his ear, that it might be thought to whiſper and inſpire him. Scot's Diſcovery of Witchcraft, book xii. chap. 15. p. 252. ſee note by Mr Warburton, upon Venus's Pidgeons, or rather Widgeons. Shakeſpeare's Merchant of Venice, act ii. Works, vol. II. Mr Theobald's edit. p. 30.

℣. 235, 236. *As if hypocriſy and nonſenſe---Had got th' advowſon of his conſcience.*] Dr Bruno Ryves (*Merc. Ruſt.* No. xvi. p. 190.) gives a remarkable inſtance of a fanatical conſcience in a captain, who was invited by a ſoldier to eat part of a gooſe with him; but refuſed, becauſe he ſaid it was *ſtolen*: but being to march away, he who would eat *no ſtolen gooſe*, made no ſcruple to ride away upon *a ſtolen mare*; for, plundering Mrs Bartlet of her mare, this hypocritical captain gave ſufficient teſtimony to the world, that the old Phariſee and new Puritan have conſciences of the ſelf-ſame temper, *To ſtrain at a gnat, and ſwallow a camel.* How would ſuch a wretch have fared under the diſcipline of Charles XII. king of Sweden, who commanded two brave ſoldiers to draw lots for their lives, and him to be ſhot upon whom the lot fell, for taking ſome milk and curds from a child; and a dragoon to be ſhot upon the ſpot for ill uſing his hoſt, who attempted to prevent his killing

Thus was he gifted and accouter'd,
We mean on th' inſide, not the outward:
That next of all we ſhall diſcuſs;
Then liſten, Sirs, it follows thus.
His tawny Beard was th' equal grace
Both of his wiſdom and his face;
In cut and dye ſo like a tile,
A ſudden view it wou'd beguile:
The upper part thereof was whey,
The nether orange mix'd with grey.
This hairy meteor did denounce
The fall of ſcepters and of crowns:
With griſly type did repreſent
Declining age of government;

ſome fowls? (Guſtavus Alderfeld's Mil. Hiſt of Charles XII. vol. II. p. 288, *&c.*) See the pretended ſanctity of thoſe hypocrites fully expoſed, Continuation of the friendly Debate, p. 268, *&c.* Oldham's Satire againſt Virtue, f. 6.

℣. 241. *His tawny Beard,* &c.] Mr Butler, in his deſcription of Hudibras's *beard,* ſeems to have had an eye to Jacques's deſcription of the country juſtice, in Shakeſpeare's play, As you Like it, act ii. vol. II. p. 220. It may be aſked, why the poet is ſo particular upon the Knight's beard, and gives it the preference to all his other accoutrements? The anſwer ſeems to be plain; the Knight had made a vow not to cut it till the parliament had ſubdued the King; hence it became neceſſary to have it fully deſcribed. This beard, and that of Philip Nye, mentioned by the Knight in his Epiſtle to his Miſtreſs, might probably be two of the moſt remarkable beards of the times. Mr *B.* See a deſcription of beards, with an account of Hudibras's beard, Spect. vol. V. No. 331.

℣. 243. *In cut and dye ſo like a tile,* &c.] They were then ſo curious in the management of their beards, that ſome (as I am informed) had paſteboard caſes to put over them in the night, leſt they ſhould turn upon them, and rumple them in their ſleep.

℣. 247. *This hairy meteor.*] A comet, ſo called from *coma.*

And tell with hieroglyphic ſpade,
Its own grave and the ſtate's were made.
Like Samſon's heart-breakers, it grew
In time to make a nation rue;
Tho' it contributed its own fall,
To wait upon the public downfal.
It was monaſtic, and did grow
In holy orders by ſtrict vow;

℣. 251. *And tell with hieroglyphic ſpade.*] Alluding to the picture of Time and Death. Hieroglyphics, ſee Bailey's Dictionary, Monſieur Huet's Treatiſe of Romances, London 1672, p. 12. Mr Warburton's Divine Legation of Moſes.

℣. 253. *Like Samſon's heart-breakers.*] Heart-breakers, Love-locks, *Cyrri Amatorii.* See Mr Pryn's Animadverſions upon Love-locks, *Hiſtrio-Maſtix*, p. 188, to 195, 209, 210, 211, 882, 883, 888.

℣. 254. *In time to make a nation rue.*] Samſon's ſtrength conſiſted in the hair of his head: when Dalilah had treacherouſly cut it off, the Philiſtines put out his eyes; but as it grew again, his ſtrength returned; and then he pulled down the houſe over the heads of his enemies, and was himſelf buried with them in the ruins. Judges xvi.

℣. 257. *It was monaſtic*, &c.] Altered to *canonic* 1674, reſtored 1704. This whimſical reſolution of the Knight was ſo peculiar, that the poet cannot forbear deſcanting upon it, in his humourous tale of the Cobler and the Vicar of Bray; Remains, p. 135. edit. 1727.

" This worthy Knight was one that ſwore
" He wou'd not cut his beard,
" 'Till this ungodly nation was
" From kings and biſhops clear'd.
" Which holy vow he firmly kept,
" And moſt devoutly wore
" A griſly meteor on his face,
" 'Till they were both no more." (Mr *B.*)

He was not of the mind of Selim I. emperor of the Turks, who was the firſt emperor that ſhaved his beard, after he aſcended the throne, contrary to the Koran and the received cuſtom; and being reprimanded by the Mufti, he anſwered, " That he did it to prevent his viſier's having any thing " to lead him by." See Prince Cantemir's Growth of the

Of rule as ſullen and ſevere,
As that of rigid Cordeliere:
'Twas bound to ſuffer perſecution,
And martyrdom with reſolution;
T' oppoſe itſelf againſt the hate
And vengeance of th' incenſed ſtate;
In whoſe defiance it was worn,
Still ready to be pull'd and torn,
With red-hot irons to be tortur'd,
Revil'd, and ſpit upon, and martyr'd.
Maugre all which, 'twas to ſtand faſt,
As long as monarchy ſhou'd laſt;
But when the ſtate ſhould hap to reel,
'Twas to ſubmit to fatal ſteel,
And fall, as it was conſecrate,
A ſacrifice to fall of ſtate;
Whoſe thread of life the Fatal Siſters
Did twiſt together with its whiſkers,

Othman Empire, 1734, p. 145. Sir Francis Bacon's Apothegms, No. 162. *Reſuſcitatio*, p. 242.

℣. 260. *As that of rigid Cordeliere.*] A Greyfriar of the Franciſcan order, ſo called from a cord full of knots which he wears about his middle: *corda nodoſa corpus domare conſuevit. Vide Geſt. Pontific. Leodiens.* tom. iii. p. 214. *Leodii.* 1626.

℣. 272. *'Twas to ſubmit to fatal ſteel.*] Arcite (ſee Chaucer's Knight's Tale), devotes his beard to Mars, the god of war, in the following manner:

" And eke to this avow I will me bind,
" My beard, my hair that hangeth low adown;
" That never yet felt offencyoun
" Of raſour, ne of ſheer, I woll thee * yeue." (* *give.*)

See Don Quixote, vol. II. ch. iv. p. 46.

℣. 275. *Whoſe thread of life the Fatal Siſters*, &c.] Clotho, Lacheſis, and Atropos, the three Deſtinies, whom the ancient poets feigned to ſpin, and determine how long the thread of life ſhould laſt. *Vide Virgilii Bucol. ecl.* iv. 47. *Horatii Carm. lib.* ii. *od.* 3, 15, 16. *Ovid. Metam. lib.* i.

And twine ſo cloſe, that time ſhould never,
In life or death, their fortunes ſever;
But with his ruſty ſickle mow
Both down together at a blow.
So learned Taliacotius, from
The brawny part of porter's bum,

653, 654. *Juv. Sat.* 12, 64, &c. *vide etiam Sat.* 3, 27. *Sat.* 9, 135. *Martial, lib.* iv. *Epigram.* 73. *lib.* vi. *Epig.* 58. *Oweni Epig. ad Hen. Principem, lib.* ii. *Epig.* 4. p. 147. Thus Spenſer deſcribes them, Fairy Queen, book iv. can. 2. ſtan. 48. vol. III. p. 475.

" There he them found all ſitting round about,
" The direful diſtaff ſtanding in the mid;
" And with unweary'd fingers drawing out
" The lines of life from living knowledge hid.
" Sad Clotho held the rock, the whiles the thread
" By grieſly Lacheſis was ſpun with pain,
" That cruel Atropos undid,
" With curſed knife cutting the twiſt in twain:
" Moſt wretched men, whoſe days depend on threads ſo vain."

See ſtan. 47, 49, 50, 52, 53, 54. The Complaint of the Black Knight, Chaucer's works, edit. 1602. f. 260. Shakeſpeare's Midſummer-Night's Dream, act v. vol. I. p. 144, 145. Cotton's *Virgil-Traveſtie*, book iv. p. 140.

℣. 281. *So learned Taliacotius*, &c.] Gaſper Taliacotius was born at Bonnonia, A. D. 1553, and was profeſſor of phyſic and ſurgery there; he died 1599: his ſtatue ſtands in the anatomy theatre, holding a noſe in its hand.-----He wrote a treatiſe in Latin called *Chirurgia Nota;* in which he teaches the art of ingrafting noſes, ears, lips, *&c.* with the proper inſtruments and bandages. This book has paſſed through two editions. Many are of opinion, that Taliacotius never put his ingenious contrivances in practice; they imagine that ſuch operations are too painful and difficult to be attempted, and doubt of the ſucceſs: however, Taliacotius is not ſingular in his doctrine, for he ſhews in *lib.* i. *cap.* 19. that Alexander Benedictus, a famous writer in ſurgery, deſcribed the operation for loſt noſes before him; as does that great anatomiſt Veſalius: and Ambr. Pareus mentions a ſurgeon that practiſed this art with ſucceſs in ſe-

Cut ſupplemental noſes, which
Wou'd laſt as long as parent breech;
But when the date of Nock was out,
Off dropp'd the ſympathetic ſnout.

veral inſtances. Our own countryman Mr Charles Barnard, ſerjeant-ſurgeon to Queen Anne, aſſerts, That it has been practiſed with wonderful dexterity and ſucceſs, as may be proved from authorities not to be conteſted, whatever ſcruples ſome who have not examined the hiſtory, may entertain concerning either the truth or poſſibility of the fact---ſo that it is a moſt ſurpriſing thing that few or none ſhould have ſince attempted to imitate ſo worthy and excellent a pattern. Wotton on Ancient and Modern Learning, c. 36. (Dr H.) (See an humourous deſcription of Taliacotius and his practice, Tatler, No. 260.) Dr Fludd, a Roſicruſian philoſopher and phyſician, mentioned ver. 541. has improved upon this ſtory. (Defence of the Weapon Salve: or, The Squeezing of Parſon Foſter's Spunge, 1635, p. 132.) he informs us (as he pretends, from unexceptionable authority) of a certain nobleman in Italy who loſt a great part of his noſe in a duel; he was adviſed by one of his phyſicians to take one of his ſlaves, and to make a wound in his arm, and to join the little remainder of his noſe to the wounded arm of his ſlave, and to continue it there for ſome time, till the fleſh of the arm was united to his noſe. The nobleman prevailed upon one of his ſlaves, on the promiſe of his freedom and a reward, to conſent to the experiment; by which the double fleſh was united, and a piece of fleſh was cut out of the ſlave's arm, which was ſo managed by a ſkilful ſurgeon, as to ſerve for a natural noſe: the ſlave being rewarded and ſet free, went to Naples, where he fell ſick and died; at which inſtant a gangrene appeared upon the nobleman's noſe: upon which that part of the noſe which belonged to the dead man's arm was, by the advice of his phyſicians, cut off; and being encouraged by the above-mentioned experiment, he was prevailed upon to have his own arm wounded in like manner, and to apply it to the remainder of his noſe, which he did; a new noſe was cut out of it, which continued with him till death. See Sir Kenelm Digby's Diſcourſe concerning Powder of Sympathy, 1660. p. 115.

℣. 285, 286. *But when the date of Nock was out,—Off dropp'd the ſympathetic ſnout.*] *Nock* ſignifies *notch*, or *nick*. (Skinner's *Etymol. Ling. Anglican.*) Sir Roger

His Back, or rather burden, ſhow'd,
As if it ſtoop'd with its own load:
For as Æneas bore his ſire
Upon his ſhoulders thro' the fire,

L'Eſtrange (Key to the ſecond and third Parts) ſays, that "by *Nock* is meant Oliver Cromwell," alluding probably, as he was a brewer, to Notch the brewer's clerk, in Ben Johnſon's Maſk of Augurs. See note, canto ii. ℣. 690.

℣. 289. *For as Aeneas bore his ſire*, &c.] * Aeneas was the ſon of Anchiſes and Venus; a Trojan, who after long travels came into Italy, and after the death of his father-in-law Latinus, was made King of Latium, and reigned three years; his ſtory is too long to inſert here, and therefore I refer you to Virgil's Aeneids. Troy being laid in aſhes, he took his aged father Anchiſes upon his back, and reſcued him from his enemies; but being too ſollicitous for his ſon and houſehold gods, he loſt his wife Creuſa; which Mr Dryden, in his excellent tranſlation, thus expreſſeth:

"Haſte, my dear father, ('tis no time to wait),
"And load my ſhoulders with a willing freight:
"Whate'er befals, your life ſhall be my care,
"One death, or one deliv'rance we will ſhare.
"My hand ſhall lead our little ſon, and you,
"My faithful conſort, ſhall our ſteps purſue."

We meet with a like inſtance of filial piety in Opius's carrying off his aged father, upon that dreadful proſcription of three hundred of the Senatorian, and about two thouſand of the Equeſtrian rank, during the ſecond Triumvirate. (See Echard's Roman hiſtory, book iii. c. 3. Mr George Sandys (Notes upon the 13th book of Ovid's Metamorphoſis, p. 248. edit. 1640.) produces two other inſtances; the firſt in the piety of thoſe women who, when Conrade III. beſieged Guelphus Duke of Bavaria in the city of Stenſberg, having their lives granted them upon the ſurrender of the city, with as much of their goods as they could carry about them, took up their huſbands and ſons on their backs, and by that honeſt deceit preſerved them from ſlaughter. (See likewiſe Spectator, No. 499.) The like liberty being given at the taking of Calais by the Earl of Eſſex, who was willing to ſecure the honour of the women, a Spaniſh lady, neglecting every thing elſe that was precious, though young and beautiful, bore away her old and decrepit huſband, whom before ſhe had hidden.

Our Knight did bear no leſs a pack
Of his own buttocks on his back:
Which now had almoſt got the upper-
Hand of his head, for want of crupper.
To poiſe this equally he bore
A Paunch of the ſame bulk before:
Which ſtill he had a ſpecial care
To keep well cramm'd with thrifty fare;
As white-pot, butter-milk, and curds,
Such as a country-houſe affords;
With other victûal, which anon
We farther ſhall dilate upon,
When of his hoſe we come to treat,
The cupboard, where he kept his meat.
His doublet was of ſturdy buff,
And tho' not ſword, yet cudgel-proof;

℣. 291, 292. *Our Knight did bear no leſs a pack—Of his own buttocks on his back.*] Therſites, in Homer, ſeems to have been in ſome reſpects of the ſame make.

" His figure ſuch as might his ſoul proclaim,
" One eye was blinking, and one leg was lame;
" His mountain-ſhoulders half his breaſt o'erſpread;
" Thin hairs beſtrew'd his long miſ-ſhapen head;
" Spleen to mankind his envious heart poſſeſt,
" And much he hated all, but moſt the beſt." Mr *Pope*.

He would have been a faſhionable ſubject in Richard III's days, who ſet up half the backs of the nation; and high ſhoulders, as well as high noſes, were the top of the faſhion, Spect. No. 32.

℣. 299. *As white-pot.*] This diſh is more peculiar to the county of Devon than to any other, and on that account is commonly called *Devonſhire white-pot*.

" Cornwall ſquab pie, and Devon white-pot brings,
" And Leic'ſter beans and bacon fit for kings."

Dr King's Art of Cookery. See Spect. p. 99. 1ſt ed.

℣. 305. *His doublet was of ſturdy buff.*] " Who would " have thought (ſays Mr Butler, Memoirs of the years 1649, " 1650,) that buff and feather were *jure divino?*" From this we may infer their fondneſs in thoſe times for buff; when probably lived that whimſical fellow, called *Captain Buff*.

Whereby 'twas fitter for his uſe,
Who fear'd no blows, but ſuch as bruiſe.
His Breeches were of rugged woollen,
And had been at the ſiege of Bullen;
To old King Harry ſo well known,
Some writers held they were his own.
Through they were lin'd with many a piece
Of ammunition bread and cheeſe,
And fat black-puddings, proper food
For warriors that delight in blood:
For, as we ſaid, he always choſe
To carry vittle in his hoſe,
That often tempted rats and mice
The ammunition to ſurpriſe;
And when he put a hand but in
The one or t'other magazine,
They ſtoutly in defence on't ſtood,
And from the wounded foe drew blood;
And till th' were ſtorm'd and beaten out,
Ne'er left the fortify'd redoubt;

(See Baynard's Hiſtory of Cold Bathing, p. 18.) "Nothing "could pleaſe him but buff; buff ſhirt, band, beaver, "boots, &c. all buff; and he dwelt in a buff budget, like "Diogenes in his tub; and would eat nothing but trype, "becauſe it looked like buff."

℣. 308. *Who fear'd no blows, but ſuch as bruiſe.*] This is to be explained by the fantaſtic rules of honour then in vogue. Mr *W.*

℣. 310. *And had been at the ſiege of Bullen.*] Bulloign was beſieged by King Henry VIII. in perſon, July 14. 1544. and ſurrendered in September. See Stowe's Annals, and Echard's Hiſtory of England, vol. i. p. 711. Mr Cotton had this line probably in view, in dreſſing Iulus. Virgil-Traveſtie, book iv, p. 81.

℣. 319. *That often,* &c.] This and the ſeven following lines are not in the two firſt editions of 1663, and added in that of 1674.

℣. 326. —*the fortify'd redoubt;*] A ſmall fort, or ſquare figure, that has no defence but in the front. See Bailey's Dict.

And tho' knights-errant, as ſome think,
Of old did neither eat nor drink,
Becauſe when thorough deſerts vaſt
And regions deſolate they paſt,
Where belly-timber above ground,
Or under was not to be found,
Unleſs they graz'd, there's not one word
Of their proviſion on record:

℣. 327, 328. *And tho' knights errant, as ſome think,— Of old did neither eat nor drink.*] (See ſomething to the ſame purpoſe, Dunſtable Downs: Mr Butler's Remains, edit. 1727. p. 88.) He alludes probably to a ſaying of Don Quixote, vol. I. chap. ii. p. 88. edit. 1706.), "Though I "think (ſays he) I have read as many hiſtories of chivalry "in my time as any other man, I never could find that the "*knights errant* ever ate, unleſs it were by meer accident, "when they were invited to great feaſts and royal ban-"quets; at other times they indulged themſelves with little "other food beſides their thoughts." (See vol. III. ch. xiii. p. 120.) This humour is merrily bantered by Dr Holdſworth, "A man, (ſays Tim, Dialogue betwixt Timothy and "Philatheus, 2d edition vol. i. p. 245.) muſt be very ro-"mantic indeed, to ſuppoſe good natural corporeal men "can ſubſiſt upon pure ſpirituals, without ſo much as a "civil pair of breeches, a material diſh of victuals, an ex-"ternal pot of ale, a ſecular ſhirt, and a temporal man-"ſion: this indeed is, in Mr Dryden's ſenſe, a very fairy "ſtate, and you might as well turn them looſe to reſide on "ſchool-diſtinctions, or keep houſe with the four Cardinal "Virtues." They did not probably fare ſo delicately as Mammon propoſed to do, (ſee Ben Johnſon's Alchymiſt, act ii. ſcene 2.), when he was prevailed upon by Subtle to think that all the imperfect metals in his houſe ſhould be turned to gold: nor quite on ſo light a diet, as that of the fairies, deſcribed by Dr King, in his Orpheus and Eurydice; nor yet ſo groſsly as is reported by Athenaeus of Milo; who was ſaid in the Olympic games, for the length of a furlong, to have carried an ox of four years old upon his ſhoulders, and the ſame day to have carried it in his belly; or Garagantua, who ſwallowed ſix pilgrims in a ſallad. See Rabelais, vol. i. p. 302.

Which made ſome confidently write,
They had no ſtomachs, but to fight.
'Tis falſe: for Arthur wore in hall
Round table like a farthingal,
On which with ſhirts pull'd out behind,
And eke before, his good knights din'd.
Though 'twas no table ſome ſuppoſe,
But a huge pair of round trunk hoſe,
In which he carry'd as much meat
As he and all his knights cou'd eat,

℣. 337, 338. *'Tis falſe: for Arthur wore in hall—Round table like a farthingal.*] By ſome of our hiſtorians, mention is made of a famous Britiſh king of that name, in the ſixth century, who inſtituted an order of knights called, *The Knights of the Round Table.* For, to avoid any diſpute about priority of place, when they met together at meat, he cauſed a round table to be made, whereat none could be thought to ſit higher or lower than another. (See Robert of Glouceſter's Chronicle, by Mr Hearne, p. 187, 188. *Aſſert. Arturii Regis a Lelando*, 1544, fol. 10. *Hiſtor. Britannic. Defenſ. a Priſeo.* 1572, p. 139. Of Honour Civil and Military, by Sir William Segar, book ii. chap. 5. Mr Selden's Notes upon Drayton's Polyolbion, 1622. part i. p. 70. Aſhmole's Hiſtory of the Order of the Garter, chap. iii. p. 70. Guillim's Diſplay of Heraldry, 1724. *Anal. Honor.* cap. xxii. p. 233. Life of Cervantes, by Mr Jarvis, 1742. p. 9.) Iſaac Bickerſtaff, Eſq; (ſee Tatler, No. 148.) obſerves of the renowned King Arthur, That he is generally looked upon as the firſt that ever ſate down to a whole roaſted ox, (which was certainly the beſt way to preſerve the gravy); and it is farther added, that he and his knights ſate about it at his round table, and uſually conſumed it to the very bones before they would enter upon any debate of moment. See Dr King's Art of Cookery. Mr Pope's Miſcellany Poems, vol. ii. p. 27.

℣. 342. *But a huge pair of round trunk hoſe.*] Don Quixote's advice to Sancho Pancha, when he was going to his government, (vol. IV. chap. lxiii. p. 415.) was, not to wear wide-knee'd breeches, or trunked hoſe, for they became neither ſwordſmen nor men of buſineſs.

When laying by their ſwords and truncheons,
They took their breakfaſts, or their nuncheons.
But let that paſs at preſent, leſt
We ſhould forget where we digreſt,
As learned authors uſe, to whom
We leave it, and to th' purpoſe come.

His puiſſant Sword unto his ſide,
Near his undaunted heart was ty'd;
With baſket-hilt, that wou'd hold broth,
And ſerve for fight and dinner both:
In it he melted lead for bullets,
To ſhoot at foes, and ſometimes pullets;
To whom he bore ſo fell a grutch,
He ne'er gave quarter t'any ſuch.
The trenchant blade, Toledo truſty,
For want of fighting was grown ruſty,

℣. 346. —*their nuncheons.*] An afternoon's repaſt. See Bailey's Dictionary.

℣. 351. *His puiſſant Sword.*] See an account of the ſword of Attila king of the Huns, *Piſtorii Bibliothec. tom.* I. p. 185, 186.; of King Arthur's ſword *caliburn*, Jeffery of Monmouth's Britiſh Hiſt. part ii. chap. 4.; Robert of Glouceſter's Chron. p. 174. *Piſtorii Bibliothec. tom.* I. p. 505.; Orlando's ſword *durandano*, Don Quixote, vol. III. c. xxvi. p. 255.; of the ſword of Bevis of Southampton, called *morglay*, Gallant Hiſt. of Bevis of Southampton, ch. v. Vulgar, vol. III. No. 10. *Bibliothec. Pepyſian.* Zelidaura, Queen of Tartaria, a dramatic romance made Engliſh, 1679. act i. p. 19. The ſwords of ſome ancient heroes, note upon Shakeſpeare's King Henry IV. ſecond part, act ii. vol. III. p. 477.; and Capt. Bluff's, in Congreve's Old Bachelor.

℣. 353. *With baſket-hilt, that would hold broth.*] Mr Pope has a thought much like this, Miſcel. Poems, vol. II. p. 17.

" In days of old our fathers went to war,
" Expecting ſturdy blows and hardy fare;
" Their beef they often in their murrion ſtew'd,
" And in their baſket-hilt, their bev'rage brew'd."

See Chaucer's Squire's Tale, Works, 1602. fol. 23.

℣. 359. *The trenchant blade,*] A ſharp cutting blade.

And ate into itſelf, for lack
Of ſome body to hew and hack.
The peaceful Scabbard where it dwelt,
The rancour of its edge had felt:
For of the lower end two handful
It had devoured 'twas ſo manful,
And ſo much ſcorn'd to lurk in caſe,
As if it durſt not ſhew its face,
In many deſperate attempts,
Of warrants, exigents, contempts,
It had appear'd with courage bolder
Than Serjeant Bum invading ſhoulder.

" As by his belt he wore a long * pavade, (* *dagger.*)
" And of his ſword, full trenchant was the blade."
Chaucer's Reve's Tale, fol. 14. Sir John Mandeville's Travels, laſt edit. chap. xxiii. p. 303. Shakeſpeare's Timon of Athens, act iv. vol. V. p. 276. *Skinneri Etymol. Voc. Antiq. Anglic.*

℣. Ib. —*Toledo truſty,*] The capital city of New Caſtile. The two cities of Toledo and Bilboa in Spain, were famed for making of ſword blades, and other armour.

" Thy Bilboe, oft bath'd in the blood of foemans,
" Like Caius Marius conſul of the Romans.
" The mighty Alexander of Macedo,
" Ne'er fought as thou haſt done with thy Toledo."
Works of J. Taylor *the water-poet*, to Captain O'Toole, p. 17.

℣. 360. *For want of fighting was grown ruſty.*] Mr Cotton, in his *Virgil Traveſtie*, book iv. p. 82. has borrowed a thought from hence; deſcribing Iulus's dreſs, when he attended Queen Dido a-hunting, he has the following lines:

" Athwart his brawny ſhoulders came
" A bauldrick *, made and trimm'd with ſame: (* *belt.*)
" Where twibil hung with baſket-hilt,
" Grown ruſty now, but had been gilt,
" Or guilty elſe of many a thwack,
" With dudgeon dagger at his back." ℣. 379.
See an account of Cowſy's ſword, Beaumont and Fletcher's Elder Brother, act v. ſc. 1.

℣. 372. *Than Serjeant Bum invading ſhoulder.*] How

Oft had it ta'en poſſeſſion,
And pris'ners too, or made them run.
This ſword, a dagger had his page,
That was but little for his age:
And therefore waited on him ſo,
As dwarfs upon knights errant do.
It was a ſerviceable dudgeon,
Either for fighting or for drudging.

wittily does the poet deſcribe an arreſt! This thought has been much admired, and has given a hint to two celebrated writers to improve upon it, in as fine a vein of ſatire and burleſque as ever appear'd in any language: I think the reader cannot be diſpleaſed to ſee them quoted in this place.

" ——Behind him ſtalks
" Another monſter, not unlike himſelf,
" Sullen of aſpect, by the vulgar call'd
" A Catchpole, whoſe polluted hands the gods
" With haſte incredible and magic charms
" Erſt have endu'd: if he his ample palm
" Shou'd haply on ill-fated ſhoulder lay
" Of debtor, ſtraight his body, to the touch
" Obſequious, (as whilome knights were wont),
" To ſome inchanted caſtle is convey'd,
" Where gates impregnable, and coercive chains
" In durance ſtrict detain him, till in form
" Of money, Pallas ſets the captive free."

Phillips's Splendid Shilling.

" As for Tipſtaffe the youngeſt ſon, he was an honeſt fel-
" low; but his ſons, and his ſons ſons, have all of them
" been the verieſt rogues living; 'tis this unlucky branch
" has ſtocked the nation with that ſwarm of lawyers, atter-
" neys, ſerjeants and bailiffs, with which the nation is over-
" run.——Tipſtaffe being a ſeventh ſon uſed to cure the
" king's evil; but his raſcally deſcendents are ſo far from
" having that healing quality, that by a touch upon the
" ſhoulder they give a man ſuch an ill habit of body, that
" he can never come abroad afterwards." Tatler, No. 11. Mr *B.*

℣. 378. *As dwarfs upon knights-errant do.*] A thing frequently mentioned by romance writers. See *Amadis de Gaul*, and Amadis of Greece; or, the Knight of the Burning Sword.

When it had ſtabb'd, or broke a head,
It would ſcrape trenchers, or chip bread;
Toaſt cheeſe or bacon, tho' it were
To bait a mouſe-trap, 'twould not care.
'Twould make clean ſhoes, and in the earth
Set leeks and onions, and ſo forth.
It had been 'prentice to a brewer,
Where this and more it did endure;

℣. 379. *It was a ſerviceable dudgeon.*] Curio, ſpeaking of the juſtice, (ſee Coxcomb, act v. Beaumont and Fletcher's works in folio, 1679. part ii. p. 334.) ſays, "An his ju-"ſtice be as ſhort as his memory, a dudgeon dagger will "ſerve him to mow down ſin withal." Bailey ſays, that dudgeon dagger ſignifies a ſmall dagger; and in this ſenſe it is uſed by our poet. The great gun at Guynes, in Henry VI's time, was called *dygeon*. See Higden's *Polychronicon* by Treviza, *lib. ult. cap.* xx. *f.* 336.

℣. 382. *It would ſcrape trenchers.*] Hudibras's dagger puts me in mind of Scrub, Squire Sullen's ſervant, (ſee Farquhar's Beaux Stratagem) who had a new office and employment for every day of the week: "A-Monday, ſays he, I "drive the coach, of a Tueſday I drive the plough, on "Wedneſday I follow the hounds, a Thurſday I dun the "tenants, on Friday I go to market, on Saturday I draw "warrants, and on Sunday I draw beer."

℣. 383. *Toaſt cheeſe.*] Like Corporal Nim's ſword: (Shakeſpear's King Henry V. act ii. vol. IV. p. 20.) "I dare not "fight, ſays he, but I will wink and hold out mine iron; "it is a ſimple one, but what though? it will toaſt cheeſe, "and it will endure cold as another man's ſword will, and "there's an end."

℣. 387. *It had been 'prentice to a brewer,* &c.] A banter upon O. Cromwell, (and others), who, though of a good family, was a brewer at Huntington; to which Mr Butler alludes, in his poem entitled Oliver's Court, ſee Remains.

"Who fickler than the city ruff,
"Can change his brewer's coat to buff,
"His dray-cart to a coach, the beaſt
"Into two Flanders mares at leaſt:
"Nay, hath the art to murder kings,
"Like David, only with his ſlings."

But left the trade, as many more
Have lately done on the ſame ſcore.
In th' holſters at his ſaddle-bow
Two aged piſtols he did ſtow
Among the ſurplus of ſuch meat
As in his hoſe he cou'd not get.
Theſe wou'd inveigle rats with th' ſcent,
To forage when the cocks were bent;
And ſometimes catch 'em with a ſnap,
As cleverly as th' ableſt trap.
They were upon hard duty ſtill,
And ev'ry night ſtood centinel,
To guard the magazine i' th' hoſe
From two-legg'd and from four-legg'd foes.
Thus clad and fortify'd, Sir Knight,
From peaceful home ſet forth to fight.
But firſt with nimble active force
He got on th' outſide of his Horſe,

He is girded likewiſe by the author of a poem entitled, Sir John Birkenhead reviv'd, p. 36.

" 'Tis Nol's old brew-houſe now I ſwear,
" The ſpeaker's but his ſkinker,
" Their members are like th' council of war,
" Car-men, pedlars, tinkers."

See two ſongs entitled, The Protecting Brewer, and The Brewer, Collection of loyal Songs, vol. I. No. 72, 85. reprinted in 1731. And the writer of a tract entitled, A Parly between the Ghoſts of the late Protector, and the King of Sweden in Hell, 1660, p. 12. merrily obſerves, that having formed a conſpiracy againſt Beelzebub, " They met in a " certain blind dog-hole, where a poor fellow ſold cock-ale " for ſixpence a bottle, and three pipes of gunpowder in- " ſtead of tobacco for twopence: this man the Protector " had ſerved with drink when he was a brewer." See Walker's Hiſt. of Independency, part i. p. 32.

℣. 402. —*four-legg'd foes.*] Mice and rats. See Homer's battle of the frogs and mice, Archdeacon Parnell's tranſlation, p. 49, 50, &c.

For having but one ſtirrup ty'd
T' his ſaddle, on the further ſide,
It was ſo ſhort, h' had much ado
To reach it with his deſp'rate toe.
But after many ſtrains and heaves,
He got up to the ſaddle-eaves,
From whence he vaulted into th' ſeat,
With ſo much vigour, ſtrength and heat,

℣. 407. *For having but one ſtirrup ty'd—T' his ſaddle,* &c.] Julius Caeſar was ſo excellent a horſeman in his youth, "That being mounted on the bare back, without ſaddle or "bridle, he could make his horſe run, ſtop, and turn, and "perform all his airs with his hands behind him." Montaigne's Eſſays, b. I. c. xlviii. p. 426.

℣. 411, 412, 413. *But after many ſtrains and heaves,—He got up to the ſaddle-eaves,—From whence he vaulted into th' ſeat.*] The Knight was of very low ſtature, and as his horſe was "ſturdy, large, and tall," (v. 423.) and he furniſhed with ſo many accoutrements, no wonder he had great difficulty in mounting him: we muſt not imagine this to be fiction, but true in fact; for the figure our hero made on horſeback was ſo remarkable as to be thus introduced by another celebrated ſatiriſt and poet, by way of compariſon. "Liſt (ſays Cleveland) a diurnal-maker, a writer, and you "ſmother Jeffery in ſwabber ſlops." (Jeffery was the Queen's dwarf. See Abſtract of Dr Bulwer's Artificial Changeling. Britiſh Librarian, 1737. No. 6. p. 370.) "The very "name of Dabbler overſets him; he is ſwallowed up in the "phraſe, like Sir Samuel Luke in a great ſaddle; nothing "to be ſeen but the giddy feather in his crown." From hence we apprehend the fine raillery of this preceding part of his character,

"Great on the bench, great in the ſaddle,
"That cou'd as well bind o'er as ſwaddle." (Mr *B.*)

℣. 423. *The beaſt was ſturdy, large, and tall.*] In canto ii. v. 694. he calls him,—"Steed of bones and leather," And in part II. canto iii. v. 496. "Leathern bare-bones." which deſcription nearly reſembles that of Don Quixote's Roſinante, "whoſe bones (Cervantes obſerves, vol. I. ch. i. "p. 6,) ſtuck out like the corners of a Spaniſh real:" and yet the Don, (vol. ii. p. 263.), ſtyles him, *the glory of horſe-*

That he had almoſt tumbled over
With his own weight, but did recover,
By laying hold on tail and main;
Which oft he us'd inſtead of rein.
But now we talk of mounting ſteed,
Before we further do proceed,
It doth behove us to ſay ſomething
Of that which bore our valiant Bumkin.
The beaſt was ſturdy, large, and tall,
With mouth of meal, and eyes of wall;
I wou'd ſay eye, for h' had but one,
As moſt agree, tho' ſome ſay none.
He was well ſtay'd, and in his gait
Preſerv'd a grave, majeſtic ſtate.
At ſpur or ſwitch no more he ſkipt,
Or mended pace, than Spaniard whipt:

fleſh); or Shakeſpeare's deſcription of Petruchio's horſe, (See Taming of the Shrew, act III. vol. ii. p. 316.), and Grandpee's Deſcription of the Engliſh horſes before the battle of Agincourt, (Shakeſpeare's King Henry V. act IV. vol. iv. p. 72.), and is far from coming up to the beauty of Cain's horſe, as deſcribed by Dubartas, (Divine Weeks, p. 370.), or the Dauphin's horſe, (Shakeſpeare's Henry V. act III. vol. iv. p. 56.), or the ſtrength of Hector's horſe Galathee, (Deſtruction of Troy, book iii. ch. 11.) Alexander's Bucephalus, or Garagantua's mare, (Rabelais, vol. I. book i. ch. 16.), or thoſe famed horſes of Knights Errant, Don Quixote, vol. IV. ch. xc. p. 385. See Guardian, No. 86.

℣. 430. *Or mended pace, than Spaniard whipt.*] Alluding to the ſtory in the fable (Sir Roger L'Eſtrange's Fables, vol. ii. fab. 142.) of the Spaniard under the laſh, who made a point of honour of it not to mend his pace for the ſaving his carcaſe, and ſo marched his ſtage with as much gravity as if he had been upon a proceſſion; inſomuch that one of the ſpectators adviſed him to conſider, that the longer he was upon the way, the longer he muſt be under the ſcourge, and the more haſte he made, the ſooner he would be out of his pain. "Noble Sir, (ſays the Spaniard), I kiſs "your hand for your courteſy, but it is below the ſpirit of

And yet ſo fiery, he wou'd bound,
As if he griev'd to touch the ground:
That Cæſar's horſe, who, as fame goes,
Had corns upon his feet and toes,
Was not by half ſo tender hooft,
Nor trod upon the ground ſo ſoft.
And as that beaſt would kneel and ſtoop
(Some write) to take his rider up;
So Hudibras his ('tis well known)
Wou'd often do to ſet him down.
We ſhall not need to ſay what lack
Of leather was upon his back:
For that was hidden under pad,
And breech of Knight gall'd full as bad.
His ſtrutting ribs on both ſides ſhow'd
Like furrows he himſelf had plow'd:
For underneath the ſkirt of pannel,
'Twixt ev'ry two there was a channel.
His draggling tail hung in the dirt,
Which on his rider he wou'd flurt;

" a man to run like a dog: if ever it ſhall be your fortune " to fall under the ſame diſcipline, you ſhall have my con- " ſent to walk your courſe at what rate you pleaſe your- " ſelf; but in the mean time, with your good favour, I ſhall " make bold to uſe my own liberty." See Don Quixote, part I. b. 2. c. ix. p. 246.

℣. 431, 432. *And yet ſo fiery, he wou'd bound,—As if he griev'd to touch the ground.*] See deſcription of Don Quixote's Roſinante, vol. I. chap. iv. p. 28.

℣. 433. *That Caeſar's horſe, who, as fame goes,—Had corns upon his feet and toes.*] Julius Caeſar had a horſe with feet like a man's. *Utebatur equo inſigni; pedibus prope humanis, et in modum digitorum ungulis fiſſis. Suet. in Jul.* c. 61. *Plin. Nat. Hiſt.* l. viii. c. 42. Rabelais works, vol. I. b. i. c. 16. *Chron. Chronic. Polit.* l. ii. p. 125. *Francof.* 1614. Montaigne's Eſſays, b. I. c. xlviii. p. 427. ed. 1711.

Still as his tender ſide he prickt,
With arm'd heel, or with unarm'd, kickt:
For Hudibras wore but one ſpur,
As wiſely knowing cou'd he ſtir
To active trot one ſide of's horſe,
The other would not hang an arſe.
A Squire he had, whoſe name was *Ralph*,
That in th' adventure went his half.
Though writers, for more ſtately tone,
Do call him *Ralpho*, 'tis all one:

℣. 457. *A Squire he had, whoſe name was Ralph.*] Sir Roger L'Eſtrange (Key to Hudibras) ſays, this famous ſquire was one Iſaac Robinſon, a zealous butcher in Moor-Fields, who was always contriving ſome new querpo cut in church government. But in a key, at the end of a burleſque poem of Mr Butler's, 1706, in folio, p. 12. 'tis obſerved, "That "Hudibras's ſquire was one Pemble a tailor, and one of the "committee of ſequeſtrators." As Mr Butler borrowed his knight's name from Spenſer, 'tis probable he named his ſquire from Ralph, the grocer's apprentice, in Beaumont and Fletcher's play, called The Knight of the Burning Peſtle. It might be aſked how it came to paſs that the Knight makes choice of a ſquire of different principles from his own? and why the poet afterwards ſays

"Never did truſty ſquire with knight,
"Or knight with ſquire, e'er jump more right:
"Their arms and equipage did fit,
"As well as virtues, parts and wit." ℣. 625, &c.

when there is ſo manifeſt a diſagreement in the principal part of their characters? Towhich it may be anſwered, That the end they propoſed by thoſe adventures was the ſame, and though they differed about circumſtantials, they agreed to unite their forces againſt the eſtabliſhed religion. The poet, by this piece of management, intended to ſhew the joint concurrence of ſectaries againſt all law and order at that time. Had the Knight and his ſquire been in all occurrences of one opinion, we ſhould never have had thoſe eloquent diſputes about Synods, Oaths, Conſcience, &c. which are ſome of the chief beauties in the poem. Beſides, this conduct was neceſſary to give an agreeable diverſity of character to the principal hero of it. Mr *B.*

And when we can with metre ſafe,
We'll call him ſo, if not, plain *Ralph;*
(For rhyme the rudder is of verſes,
With which, like ſhips, they ſteer their courſes.)
An equal ſtock of wit and valour
He had laid in, by birth a tailor.
The mighty Tyrian queen, that gain'd
With ſubtle ſhreds a tract of land,

℣. 466. —*by birth a tailor.*] The tailor's trade was no contemptible one in thoſe times, if what the author of a tract entitled, The Simple Cobler of Agavam in America, 1647. p. 29. be true; who obſerves, "That they were numbered between Temple Bar and Charing Croſs eight thouſand of that trade." The deſcription of a tailor, by the author of A Tale of a Tub, p. 65, is very humorous, and agreeable to this of Mr Butler. "About this time it happened that a ſect aroſe, whoſe tenets obtained and ſpread far in the *grand monde*, and among every body of good faſhion. They worſhipped a ſort of idol, who, as their doctrine delivered, did daily create men by a kind of manufactory operation. This idol they placed in the higheſt part of the houſe, on an altar erected about three foot; he was ſhewn in the poſture of a Perſian Emperor, ſitting on a ſuperficies, with his legs interwoven under him: this god had a gooſe for his enſign, whence it is that ſome men pretend to deduce his original from Jupiter Capitolinus: at his left hand beneath his altar, hell ſeemed to open, and catch at the animals the idol was creating. To prevent which, certain of his prieſts hourly flung in pieces of the uninformed maſs or ſubſtance, and ſometimes whole limbs already enlivened; which that horrid gulph inſatiably ſwallowed, terrible to behold. The gooſe was alſo held a ſubaltern divinity, or *Deus minorum gentium*, before whoſe ſhrine was ſacrificed that creature whoſe hourly food is human gore, and who is in ſo great repute abroad, by being the delight and favourite of the Aegyptian Cercophecus. Millions of theſe animals were ſlaughtered every day to appeaſe the anger of that conſuming deity: the chief idol was worſhipped alſo as the inventor of the *yard* and *needle*: whether as the god of ſeamen, or an account of certain other myſtical attributes, hath not been ſufficiently clear."

Did leave it, with a caſtle fair,
To his great anceſtor, her heir;
From him deſcended croſs-legg'd knights,
Fam'd for their faith, and warlike fights
Againſt the bloody Canibal,
Whom they deſtroy'd both great and ſmall.
This ſturdy ſquire, he had, as well
As the bold Trojan knight, ſeen hell,
Not with a counterfeited paſs
Of golden bough, but true gold-lace.

℣. 467, 468. *The mighty Tyrian queen, that gain'd—With ſubtle ſhreds a tract of land,* &c.] The paſſage referred to in Virgil, is thus tranſlated by Mr Cotton. Virgil-Traveſtie, book i. p. 31.

" At laſt ſhe came, with all her people,
" To yonder town with the ſpire ſteeple;
" And bought as much good feeding ground for
" Five marks, as ſome would give five pound for;
" Where now ſhe lives, a houſewife wary,
" Has her ground ſtock'd, and keeps a dairy."

Thebes was built in the ſame manner, according to Lidgate. See Hiſtory of Thebes. Chaucer's Works, folio 354. And Thong-Caſtor in Lincolnſhire by Hengiſt the Dane. See Jeffery of Monmouth's Britiſh Hiſtory, book VI. ch. xi. p. 185. Robert of Glouceſter's Chronicle by Mr Hearne, p. 115.

℣. 471. *From him deſcended croſs-legg'd knights,*] The Knights Templars had their effigies laid on their tombs, with their legs acroſs. See note upon part III. canto iii. ℣. 761. He alludes to the tailor's poſture in ſitting.

℣. 472. *Fam'd for their faith.*] Obliged to truſt much in their way of trade. Mr *W.*

℣. 476, 477, 478. *As the bold Trojan knight, ſeen hell,—Not with a counterfeited paſs—Of golden bough,* &c.] He alludes to Aeneas's conſulting the Sybil, concerning the method he ſhould take to ſee his beloved father Anchiſes in the ſhades below; who has the following anſwer. Aeneid vi.

" Receive my counſel. In this neighbour grove
" There ſtands a tree; the Queen of Stygian Jove
" Claims it her own: thick wood, and gloomy night
" Conceal the happy plant from human ſight

His knowledge was not far behind
The Knight's, but of another kind,
And he another way came by't:
Some call it Gifts, and ſome New-Light;
A liberal art, that coſts no pains
Of ſtudy, induſtry, or brains.
His wit was ſent him for a token,
But in the carriage crackt and broken.
Like commendation ninepence crook'd
With—To and from my love—it look'd.
He ne'er conſider'd it, as loth
To look a gift-horſe in the mouth;

" One bough it bears, but wond'rous to behold,
" The ductile rind, and leaves of radiant gold:
" This from the vulgar branches muſt be torn,
" And to fair Proſerpine the preſent born. *Dryden.*

Tailors call that place *hell*, where they put all they ſteal.

℣. 481. *And he another way came by't*, &c.] The Independents and Anabaptiſts, of which ſect Ralph probably was, pretended to great *gifts*, as they called them, by inſpiration: and their preachers, though they could ſcarce read, were called *gifted brethren*.

℣. 485. *His wits were ſent him.*] In all editions, to 1704 incluſive.

℣. 487, 488. *Like commendation ninepence crook'd—With—To and from my love—it look'd.*] Until the year 1696, when all money not mill'd was called in, a ninepenny piece of ſilver was as common as ſixpences or ſhillings, and theſe ninepences were uſually bent as ſixpences commonly are now, which bending was called, *To my love, and from my love*, and ſuch ninepences the ordinary fellows gave or ſent to their ſweethearts as tokens of love. (Dr *B.*) The Shilling, (ſee Tatler's Dream, No. 240.) in the account of its rambles, ſays, " My officer (a recruiting ſerjeant in the re-
" bellion) chancing one morning to walk abroad earlier
" than ordinary, ſacrificed me to his pleaſures, and made
" uſe of me to ſeduce a milkmaid: the wench bent me,
" and gave me to her ſweetheart, applying, more properly
" than ſhe intended, the uſual form of, To my love, and
" from my love." See Roſalin's Compliment, Shakeſpeare's Love's Labour Loſt, act i. vol. i. p. 110.

And very wiſely wou'd lay forth
No more upon it than 'twas worth.
But as he got it freely, ſo
He ſpent it frank and freely too.
For ſaints themſelves will ſometimes be,
Of gifts that coſt them nothing, free.
By means of this, with Hem and Cough,
Prolongers to enlighten'd ſtuff,
He cou'd deep myſteries unriddle,
As eaſily as thread a needle.
For as of vagabonds we ſay,
That they are ne'er beſide their way;
Whate'er men ſpeak by this New Light,
Still they are ſure to be i' th' right.
'Tis a Dark-lanthorn of the ſpirit,
Which none ſee by but thoſe that bear it:
A light that falls down from on high,
For ſpiritual trades to cozen by:

℣. 495. *For ſaints themſelves*, &c.] The author of a tract intitled, Sir John Birkenhead reviv'd, p. 29. girds thoſe pretended ſaints in the following manner:

" If theſe be ſaints, its vain indeed
" To think there's good or evil;
" The world will ſoon be of this creed,
" No God, no king, no devil.
" Of all theſe monſters which we read
" In Afric, Ind, or Nile;
" None like to thoſe now lately bred
" Within this wretched iſle.
" The cannibal, the tyger fell,
" Crocodile, and ſycophant,
" The Turk, the Jew and Infidel
" Make up an Engliſh ſaint."

℣. 507, 508. *A light that falls down from on high,—For ſpiritual trades to cozen by:*] Mercers, ſilkmen, drapers, *&c.* have a peculiar light which comes from the top of their ſhops, by which they ſhew their goods to advantage, (called, I think, a *ſky-light*); to this he probably al-

An *ignis fatuus*, that bewitches,
And leads men into pools and ditches,
To make them dip themſelves, and ſound
For Chriſtendom, in dirty pond;

ludes; deſigning at the ſame time to ſneer ſuch a preacher as Dr Echard makes mention of, (Contempt of the Clergy, p. 49.) who preaching about the ſacrament and faith, tells his hearers, "That Chriſt is a treaſury of all wares and "commodities; and therefore opening his wide throat, "cries aloud, Good people, what do you lack, what do you "buy? Will you buy any balm of Gilead, and eye-ſalve; "any myrrhe, aloes, or caſſia? Shall I fit you with a robe of "righteouſneſs, or with a white garment? See here; what "is it you want? Here's a very choice armoury: ſhall I "ſhew you an helmet of ſalvation, a ſhield, or breaſtplate "of faith? Will you pleaſe to walk in, and ſee ſome pre-"cious ſtones, a jaſper, a ſapphire, a chalcedonyt? Speak, "what do you buy? Now, for my own part, (ſays Dr Ech-"ard), I muſt needs ſay, and I muſt fancy I ſpeak the mind "of thouſands, that it had been much better for ſuch an "imprudent and ridiculous bawler as this was, to have been "condemned to have cried oyſters and brooms, than to diſ-"credit at this unſanctified rate his profeſſion, and our re-"ligion."

℣. 509. *An ignis fatuus*——] A Jack o' lanthorn, or Will with the wiſp. This appears chiefly in ſummer-nights in church-yards, meadows, and bogs; and is thought to be a viſcous ſubſtance, or fat exhalation kindled in the air to a thin flame, without any ſenſible heat, often cauſing people to wander out of the way. See accounts of the meteor called the *ignis fatuus*, from Obſervations made in England by Mr William Derham, Fellow of the Royal Society, and others in Italy, communicated by Sir Thomas Derham, Baronet, F. R. S. which differs from that of Mr Francis Willoughby and Mr Ray, who took theſe *ignes fatui* to be the ſhining of a great number of the male glow-worms in England, or the pyrauſtae in Italy, flying together. Philoſophical Tranſactions, vol. XXXVI. No. 411. p. 204, *&c.*

℣. 511. *To make them dip themſelves*, &c.] Alluding to Ralpho's religion, who was probably an Anabaptiſt or Dipper: the different ways of adminiſtering baptiſm, by the ſectaries of thoſe times, is expoſed in A Satire againſt Hypocrites, p. 9.

To dive like wild-fowl for ſalvation,
And fiſh to catch regeneration.
This light inſpires and plays upon
The noſe of ſaint, like bagpipe drone,

" Men ſay, there was a ſecret wiſdom then,
" That rul'd the ſtrange opinions of theſe men;
" For by much waſhing child got cold i' th' head,
" Which was the cauſe ſo many ſaints ſnuffled.
" On, cry'd another ſect, let's waſh all o'er,
" The parts behind, and eke the parts before——
" —Then full of ſauce and zeal ſteps up Elnathan,
" This was his name now, once he had another,
" Until the ducking-pond made him a brother;
" A deacon, and a buffeter of Satan." *Ib.* p. 21.

See an account of their ſcandalous abuſes in dipping, Sir Roger L'Eſtrange's Diſſenter's Sayings, part II. ſect. ii. p. 9. Sir William Dugdale's View of the Troubles, p. 560. Juvenal makes mention of a wicked ſect of worſhippers of Cottytto, or Cotyttia the goddeſs of Impudence, called *Baptæ*, or *Dippers*, ſat. 8, 89, 90, *&c. Vide not. Hennenii, Angeli Politiani Novar. et Antiquar. Obſervat.* &c. *cap.* 10. *de Baptis et Cotytto. Fax. Art. a Grutero, tom.* I. p. 21. &c.

℣. 512. *For Chriſtendom, in dirty pond.*] See Sancho Pancha's reaſoning againſt dirty ſuds. Don Quixote, vol. III. chap. xxxii.

℣. 514. *And fiſh to catch regeneration.*] Dr Bruno Ryves obſerves, (*Mercur. Ruſticus*, No. iii. p. 26.) that at Chelmſford in Eſſex there were two ſorts of Anabaptiſts, the one they called the *old men* or *aſperſi*, becauſe they were but ſprinkled; the other they called the *new men* or *immerſi*, becauſe they were overwhelmed in their rebaptiſation.

℣. 515, 516. ——*and plays upon—The noſe of ſaint*, &c.] They then affected to ſpeak through the noſe.

" With face and faſhion to be known
" For one of pure election;
" With eyes all white, and many a groan,
" With neck aſide to draw in tone,
" With harp in's noſe, or he is none."

See A new Teacher of the Town, *&c.* The Puritan. A Collection of Loyal Songs againſt the Rump, vol. II. No. lix. p. 260. See Tale of a Tub, third edit. p. 203.

And ſpeaks through hollow empty ſoul,
As through a trunk, or whiſp'ring hole,
Such language as no mortal ear
But ſpiritual eaves-droppers can hear.
So Phœbus, or ſome friendly muſe,
Into ſmall poets ſong infuſe;
Which they at ſecond hand rehearſe
Thro' reed or bagpipe, verſe for verſe.
Thus Ralph became infallible,
As three or four-legg'd oracle,
The ancient cup, or modern chair;
Spoke truth point-blank, though unaware.

℣. 517, 518. *And ſpeaks through hollow empty ſoul,— As through a trunk or whiſp'ring hole.*] Alluding, probably, to the miſtaken notion, that the oracles at Delphos, and other places, were delivered in that manner; (ſee a confutation of that opinion, Baltus's Anſwer to Fontenelle's Hiſtory of Oracles, tranſlated by Mr Bedford, p. 119, 127.) or to the brazen head in Don Quixote, (vol IV. c. lxii. p. 628.) where the perſon who gave anſwers, did it through a pipe, from the chamber below, and by the hollowneſs of the trunk received their queſtions, and delivered his anſwers in clear articulate words; or the brazen head in the Hiſtory of Valentine and Orſon, chap. xviii, xix.

℣. 520. *But ſpiritual eaves-droppers can hear.*] They are tax'd as encouragers of ſuch, by the writer of A Letter ſent to London from a Spy at Oxford, to Mr Pym, Mr Martyn, *&c.* 1643. p. 14. "It is a rare piece of wiſdom (ſays "he) in you, to allow eaves-droppers, and promoting knaves, "to be as mouſe-traps to catch words, undo all ſuch as wiſh "well to the King, and hang as many as dare to drink "Prince Robert's (Rupert's) health." Eaves-droppers are criminal in the eye of the law, and puniſhable in the Court Leet by fine, by Stat. of Weſtminſter, ch. xxxiii. See Mr Jacob's Law Dictionary.

℣. 521. *So Phœbus*, &c.] There is a near relation between poetry and enthuſiaſm. Somebody ſaid well, That a poet is an enthuſiaſt in jeſt, and an enthuſiaſt a poet in good earneſt. It is remarkable that poetry made Milton an enthuſiaſt, and enthuſiaſm made Norris a poet. Mr *W.*

For myſtic learning, wond'rous able,
In magic Taliſman and Cabal, 530

℣. 525, 526, 527. *Thus Ralph became infallible,—As three or four-legg'd oracle,—The ancient cup or modern chair.*] Referring to the *tripus*, or the three-footed ſtool, upon which the Prieſteſs at Delphos ſat when ſhe gave forth her oracles. Joſeph's divining cup, Gen. xliv. 5. *Vide Lamberti Danæi de Sortiariis, cap.* I. p. 22. or the Pope's infallible Chair.

℣. 530. *In magic.*] Magic, in its primitive ſignification, was a harmleſs thing. *Vocabulum hoc Magus, nec Latinum eſt, nec Græcum, ſed Perſicum: et idem lingua Perſica ſignificat, quod apud nos* ſapientia: *vide Jo. Pici Mirandulæ Op. tom.* I. p. 112. *Baſil.* 1601. *Cornelii Agrippæ Epiſt. D. Johanni Trithemio Abbati*, &c. *Ep. lib.* i. *Ep.* 23. Sir Walter Raleigh's Hiſtory of the World, book i. part 1. chap. xi. ſec. 2. *Jo. Gerhardi Loc. commun.* tom. vi. p. 446. *Baſnagii Annal. Politico-Eccleſiaſtic.* tom. i. p. 127. 47. Dr Lightfoot's Harmony of the Four Evangeliſts. Turkiſh Spy, vol. I. p. 1. chap. xviii. Afterwards they became jugglers and impoſtors. See the remarkable juggle of ſome Perſian Magicians, to hinder Iſdegerdes their king, in the 5th century, from turning Chriſtian, with their puniſhment, *Baſnagii Annal.* tom. iii. p. 259.

Ibid.—*Taliſman.*] *Taliſman* is a device to deſtroy any ſort of vermin, by caſting their images in metal, in a preciſe minute, when the ſtars are perfectly inclined to do them all the miſchief they can. This has been experimented by ſome modern virtuoſi upon rats, mice, and fleas, and found, as they affirm, to produce the effect with admirable ſucceſs. *Sigilla Syderum apud Cornelium Agrippam, Paracelſum, & id genus nugæ aliæ Taliſman Arabibus vocantur. Jedæis vero ſcuta Davidis* τὰ Ἀπολλωνίου τελεσμαῖα. [*Tyanæi*] *Selden de diis Syriis*, edit. 1629, p. 116, 117. See a large diſſertation on the original of Taliſmans, upon Samuel vi. 5. Mr John Gregory's Golden Mice, Works, chap. viii. 4th edit. p. 35, to 42 incluſive. William Lilly's Hiſtory of his Life and Times, 1715, p. 98. Mr Pope's Temple of Fame, Miſcel. Poems, vol. i. p. 45. Webſter's diſplaying of ſuppoſed Witchcraft, ch. vii. p. 156. ch. xvii. p. 339. printed in folio, 1677. and of the Abraxas, or magical ſtones, and taliſmans, Mr Wright's Travels through France, &c. 1730. p. 415.

Whoſe primitive tradition reaches
As far as Adam's firſt green breeches:
Deep-ſighted in intelligences,
Ideas, atoms, influences;

Ibid. ——*and Cabal.*] * Raymund Lully interprets Cabal, out of the Arabic, to ſignify *ſcientia ſuperabundans;* which his commentator Cornelius Agrippa, by over-magnifying, has rendered a very ſuperfluous foppery. Vid. *Jo. Pici Mirandulæ de Magia et Cabala*, Apol. tom. i. p. 110, 111. Sir Walter Raleigh's Hiſtory of the World, part I. book i. p. 67. edit. 1614. Purchas his Pilgrims, part II. *lib.* vi. p. 796, 797, 798. Scot's Diſcovery of Witchcraft, ch. xi. Dee's Book of Spirits, with Dr Meric Caſaubon's Preface. Churchill's Voyages, *&c.* vol. ii. p. 528. 2d edit. Bailey's Dictionary, folio edit. under the word Cabala. Jacob's Law Dictionary, under the word Cabal; and Britiſh Librarian, No. 6. for June, 1737. p. 340, *&c.*

℣. 532. *As far as Adam's firſt green breeches.*] The author of *Magia Adamica* endeavours to prove the learning of the ancient Magi to be derived from that knowledge which God himſelf taught Adam in Paradiſe before the fall. Wierus ſpeaks to the ſame purpoſe, *Et hodie adhuc titulis, quos præ foribus ſplendidos ſuſpendunt. Hi Magi, ementiti circumferuntur libri ſub nomine Adæ, Abelis,* &c. *De Præſtigiis Dæmonum*, lib. II. cap. iii. p. 152. cap. iv. p. 160. Spaniſh Mandeville, b. iii. fol. 75. Notes upon Creech's Lucretius, vol. ii. p. 518, ed. 1714. I am of opinion, that he deſigned to ſneer the Geneva tranſlation of the Bible, publiſhed in Engliſh with notes, in 4to and 8vo in the year 1599, and in folio 1615, in which, in the third of Geneſis, 7th verſe, are the following words: *And they ſewed fig-tree leaves together, and made themſelves breeches*, (inſtead of *aprons*, in the authoriſed tranſlations); from this tranſlation ſome of the ſofter ſex (ſee Dialogue between Timothy and Philatheus, vol. i. p. 276.) have undertaken to prove, "that the women had as good a title to the breeches "as the men." Roger, the chaplain, (ſee Beaumont and Fletcher's Scornful Lady, act iv. ſcene 1.), thus reproaches Abigail; Go, Dalilah, you make men fools, and wear fig-breeches.

℣. 533. *Deep-ſighted in intelligences.*] So the Peripatetics called, as I am informed, thoſe angels or ſpirits, which they

And much of *Terra Incognita*,
Th' intelligible world, cou'd ſay;
A deep occult philoſopher,
As learn'd as the Wild Iriſh are,
Or Sir Agrippa, for profound
And ſolid lying much renown'd:
He Anthropoſophus, and Floud,
And Jacob Behmen underſtood:

ſuppoſed to move the coeleſtial orbs. Vid. *Joan Trithemii Abbatis Spanheymen. de ſeptem ſecundeis, id eſt intelligentiis, ſive ſpiritibus orbis poſt deum moventibus*——*Francofurti* 1545. Publ. Libr. Cambridge, xix. 9, 8.

* ℣. 535. *And much of* Terra Incognita,—*Th' intelligible world, cou'd ſay.*] The intelligible world is a kind of *Terra del Fuego*, or *Pſittacorum Regio*, diſcovered only by the philoſophers; of which they talk, like parrots, what they do not underſtand.

℣. 538. *As learn'd as the Wild Iriſh are,*] See Cambden's Britannia, 1695, col. 1046.

℣. 539. *Or Sir Agrippa.*] Cornelius Agrippa was ſecretary to the Emperor Maximilian, doctor in divinity at Dole and Pavia, ſyndic and advocate to the city of Mentz, phyſician to the Ducheſs of Anjou mother of King Francis I. counſellor and hiſtoriographer to the Emperor Charles V. Naudaeus's Hiſtory of Magic, ch. xv. p. 190.

℣. 541. *He Anthropoſophus,*] *Anthropoſophia Theomagica*; or, A Diſcourſe of the Nature of Man in the State after Death, which was the title of a book, (ſee Tale of a Tub, 3d edit. p. 116. *Catal. Bibliothec. Harleian.* vol. ii. p. 920. No. 14263.), which contained a great deal of unintelligible jargon, ſuch as no one could underſtand what the author meant, or aimed at. See an anſwer to it, *Catal. Bibliothec. Harleian.* vol. ii. No. 14261.

Ibid. ——*and Floud,*] See an account of Fludd, and his works, Wood's *Athen. Oxon.* iſt edit. vol. i. *col.* 509, 510, or 519, 520. *Catal. Bibliothec. Harleian.* No. 12530,31. vol. ii. p. 761. Mr Webſter, in his Diſplaying of Witchcraft, (chap. i. p. 9.), notwithſtanding he was eſteemed an enthuſiaſt in philoſophy, ſays, "he was a man acquainted "with all kinds of learning, and one of the moſt Chriſtian "philoſophers that ever writ."

℣. 542. *And Jacob Behmen underſtood.*] He was generally

Knew many an amulet and charm,
That wou'd do neither good nor harm:

eſteemed a religious perſon; but what underſtanding he muſt have who underſtands Jacob Behmen, may be gueſſed from his own account of his works to Caſper Lindern, in his ſecond epiſtle, dated Gerlitz, on the day of Mary's aſcenſion, 1621. p. 32. ed. Lond. 1649. which is as follows. "I. Aurora climbeth up out of infancy, and ſhews you the creation of all beings; yet very myſteriouſly, and not ſufficiently explained; of much and deep magical [*Cabaliſtical*] or parabolical underſtanding or meaning. II. The three principles of the divine Eſſence, a key and an alphabet for all thoſe who deſire to underſtand my writings; it treateth of the creation, alſo of the eternal birth or generation of the Deity, *&c.* It is an eye to know the wonders in the myſtery of God. III. The threefold life: a key for above and below to all myſteries whatſoever the mind is able to think upon.——It ſerveth every one according to his property, (*i. e.* ſays the margin, conſtellation, inclination, diſpoſition, complection, profeſſion and condition.) He may therein found the depths and the reſolves of all queſtions, whatſoever reaſon is able to deviſe or propound. IV. Forty queſtions about the ſoul, all things which are neceſſary for a man to know. V. The fifth book hath three parts, the ſecond of Chriſt's paſſion, ſuffering and death; wholly brought forth and enlarged and confirmed out of the centre, through the three principles very deep. VI. The ſix points. How the three principles mutually beget, bring forth, and bear each other—wholly induced out of the ground, (that is, out of the nothing into the ſomething), and all in the ground [and center] of nature. This book is ſuch a myſtery, however in plainneſs and ſimplicity it is brought to light, that no reaſon (or natural aſtral headpiece, though never ſo acute, and literally learned) can fathom, or underſtand the ſame, without the light of God: it is the key to all. VII. For melancholy. VIII. *De ſignatura rerum*, a very deep book: what the beginning, ruin and cure of every thing is: this entereth wholly into the eternal, and then into the temporal, inchoative, and external nature, and its form." Of all which I can only ſay, what Jacob himſelf ſays in the next page,—He that can underſtand *it*, let him underſtand it. Mr *S. W.*

In Roſycrucian lore as learned, 545
As he that *Verè Adeptus* earned:

℣. 545. *In Roſycruſian lore as learned,*] The author of a Tale of a Tub makes the following obſervation upon the Roſicruſians, p. 191. "Night being the univerſal mother "of things, wiſe Philoſophers hold all writings to be fruit-"ful in the proportion they are dark; and therefore the "true *illuminated*, (a name of the Roſicruſians), that is to "ſay, the darkeſt of all, have met with ſuch numberleſs "commentators, whoſe ſcholaſtic midwifery hath delivered "them of meanings that the authors themſelves perhaps "never conceived, and yet may be very juſtly allowed the "lawful parents of them. The words of ſuch writers being "juſt like ſeeds, however ſcattered at random, when they "light upon ſuch fruitful ground, will multiply far beyond "either the hopes or the imagination of the ſower." As Alchymiſts, or pretenders to the grand ſecret of tranſmutation of metals, Lemery (Preface to his book of Chymiſtry) gives the following definition of their art. *Ars ſine arte, cujus principium mentiri, medium laborare, et finis mendicare.* An art without an art, whoſe beginning is lying, and whoſe middle is nothing but labour, and whoſe end is beggary. And as ſuch they are bantered by the author of the Guardian, No. 166. and Sir Roger L'Eſtrange, in the Fable of the Alchymiſt. (Part ii. fab. 13.) "A chymical "pretender (ſays he) who had written a diſcourſe plauſible "enough on the tranſmutation of metals, and turning braſs "and ſilver into gold, thought he could not place ſuch a "curioſity better than in the hands of Leo X. and ſo he "made his Holineſs a preſent of it. The Pope received it "with great humanity, and with this compliment over and "above; Sir, (ſays he), I ſhould have given you my acknow-"ledgments in your own metal, but gold upon gold would "have been falſe heraldry; ſo that I ſhall rather make you "a return of a dozen empty purſes to put your treaſure in: "for though you can make gold, I don't find that you can "make purſes." See Ben Johnſon's maſque of the Fortunate Iſles, vol. i. p. 132. edit. 1640. Alchymiſt, act II. ſc. 3. vol. ii. p. 545. J. Taylor's Figure Flinger, Works, p. 13. Dr Meric Caſaubon's Pref. to Dr Dee of Spirits, Sign. E 4. Anatomy of Melancholy, by Democritus *junior*, p. 281. Scot's Diſcovery of Witchcraft, 4th book, from p. 353 to 370, excluſive. See an account of Roſicrucius' Sepulchre, Spectator, No. 379.

He underſtood the ſpeech of birds,
As well as they themſelves do words:
Could tell what ſubtleſt Parrots mean,
That ſpeak and think contrary clean.

℣. 546. *As he that* vere adeptus *carned.*] A title aſſumed by ſuch Alchymiſts as pretended to have found out the philoſopher's ſtone, called *adept Philoſophers.* See a tract entitled, The Golden Calf, written in Latin, by John Frederic Helvetius, publiſhed 1670. p. 67, 104, 115. Public Library, Cambridge, xiv. 6. 24. Montaigne's Eſſays, vol. II. book 2. chap. xii. p. 389. edit. 1711. Dr Wotton's Reflections upon ancient and modern Learning, ch. x. p. 121, *&c.*

℣. 547. *He underſtood the ſpeech of birds.*] Dr Shuckford obſerves, (Connection, vol. I. b. ii. p. 107. 2d edit.) "that "the author of the latter Targum upon Eſther, reports, "that Solomon underſtood the language of birds, and ſent "a bird of a meſſage to the Queen of Sheba; and Mahomet "was ſilly enough to believe it; for we have the ſame ſtory "in his Alcoran." That this opinion was ancient, appears from the following account: *Inveterata fuit Gentilium opinio, inter ſe colloquii Bruta, et eorum ſermones a multis intelligi: unde ars* Οἰωνιχὴ, *vel interpretandi voces animalium; in qua excelluiſſe dicuntur apud veteres, Melampus, Tyreſias, Thales Mileſius, Apollonius Thyanaeus. Democritus autor quoque eſt quod dentur aves, quarum ex confuſo ſanguine naſcatur ſerpens, quem ſi quis ederit, avium linguas et colloquia interpretatum, teſte Plinio, lib.* x. *cap.* 44. *Not. in lib.* 5. *Hiſtoriæ Danicæ Saxonis Grammatici,* p. 112. Vid. *plura Jo. Fra. Pici Miran. Oper. tom.* ii. p. 282. Chaucer's Dream of the Cuckow and Nightingale, Spect. No. 512. Notes upon Creech's Lucretius, book V. vol. ii. p. 558. See this whimſical opinion bantered by Ben Johnſon, Fortunate Iſles, vol. i. p. 133.

℣. 549. *Cou'd tell what ſubtleſt parrots mean.*] Vide *Ovidii Amor. lib.* ii. *eleg.* 6. 37, 38. *in Mortem Pſittaci. Prol. ad Perſii Sat.* v. 8. *Plinii Nat. Hiſt. lib.* x. cap. 44. Mr Willoughby, in his Oraithology, (book ii. p. 109), gives the following remarkable ſtory, "which Geſner ſaith was "told him by a certain friend; of a Parrot, which fell out "of King Henry VIII's palace at Weſtminſter, into the river "of Thames that runs by, and then very ſeaſonably remem- "bring the words he had often heard ſome, whether in "danger or in jeſt uſe, cried out amain, *A boat, a boat*

What Member 'tis of whom they talk
When they cry *Rope*, and *Walk*, *Knave*, *walk*.
He'd extract numbers out of matter,
And keep them in a glaſs, like water;

" *for twenty pound.* A certain experienced boatman made " thither preſently, took up the bird, and reſtored it to the " King, to whom he knew it belonged, hoping for as great " a reward as the bird had promiſed. The King agreed " that he ſhould have as the bird anew ſhould ſay; and the " bird anſwers, *Give the knave a groat.*"

℣. 551, 552. *What member 'tis of whom they talk,—When they cry Rope,—*] When *Rope was cry'd*, I imagine it was upon the puiſne Baron Tomlinſon; for in a ludicrous ſpeech made and printed on occaſion of the Baron's ſwearing the ſheriffs, Warner and Love, into their office, part of his charge to them is as follows; " You are the chief " executioners of ſentences upon malefactors, whether it be " whipping, burning, or hanging. Mr Sheriff, I ſhall en- " treat a favour of you; I have a kinſman at your end of " the town, a rope-maker, I know you will have many oc- " caſions before this time twelvemonth, and I hope I have " ſpoken in time: pray make uſe of him, you will do the " poor man a favour, and yourſelf no prejudice." See *Phœnix Britannicus.* Mr *B.*

Ibid. ——*and, Walk, knave, walk.*] A tract was publiſhed by Mr Edmund Gayton, probably with a deſign to banter Col. Hewſon, with this title, Walk, Knaves walk: a Diſcourſe intended to have been ſpoken at Court; and now publiſhed for the ſatisfaction of all thoſe that have participated of public Employments, by Hodge Turbervill, Chaplain to the late Lord Hewſon; London printed 1659. See Edmund Gayton, Wood's *Athen. Oxon.* vol. ii. and *Phœnix Britannicus.* See Mr Warburton's note on Shakeſpeare's Comedy of Errors, act IV. vol. iii. p. 45.

℣. 553. *He'd extract numbers out of matter,* &c.] A ſneer probably upon the Pythagoreans and Platoniſts, for their explication of generation; which Dr Wotton (ſee Reflections upon ancient and modern Learning, chap. viii. p. 100.) has given us from Cenſorinus, and Ariſtides, in the following words: " Perfect animals are generated in two diſtinct pe- " riods of time, ſome in ſeven months, ſome in nine: thoſe " generations that are completed in ſeven months proceed

Of ſov'reign pow'r to make men wiſe;
For dropt in blear thick-ſighted eyes,
They'd make them ſee in darkeſt night,
Like owls, tho' purblind in the light.
By help of theſe (as he profeſs'd)
He had *firſt matter* ſeen undreſs'd:
He took her naked all alone,
Before one Rag of Form was on.
The chaos too he had deſcry'd,
And ſeen quite thro', or elſe he ly'd:
Not that of paſteboard, which men ſhew
For groats, at fair of Barth'lomew;
But its great grandſire, firſt o' th' name,
Whence that and Reformation came,
Both couſin-germans, and right able
T' inveigle and draw in the rabble.

" in this order: in the firſt ſix days after conception, the " humour is milky; in the eighth it is turned into blood, " which number 8 bears the proportion of 1, one third, to 6: " in nine days more it becomes fleſh; 9 is a ſeſcuple propor- " tion to 6: in twelve days more the embryo is formed: " 12 is double to ſix. Here then are thoſe ſtages 6, 8, 9, 12; " 6 is the perfect number, becauſe it is the ſum of 1, 2, 3, " the only numbers by which it can be divided; now if we " add theſe four numbers 6, 8, 9, 12 together, the ſum is " 35, which multiplied by 6, make 210, the number of days " from the conception to the birth; which is juſt ſeven " months, allowing 30 days to a month. A like proportion " muſt be obſerved in the larger period of nine months; " only 10, the ſum of 1, 2, 3, 4, added together, muſt be " added to 35, which makes 45; that multipled by 6, gives " 270, or nine times 30, the number of days in larger births."

℣. 562. *Before one rag of form was on.*]

——*Rudis indigeſtaque moles. Ovid, Metam.* I. 7.

℣. 563. *The chaos too he had deſcry'd,*] Vid. *Ovidii Metamorphoſis, lib.* i. 1. 2. 3. *&c.* Dubartas's Divine Weeks, p. 10. 11.

℣. 568. *And reformation came.*] *Reformation* was the pretext of all the Sectaries; but it was ſuch a reformation as tended to bring all things into confuſion. Dr *B.*

But Reformation was, ſome ſay,
O' th' younger houſe to Puppet-play.
He cou'd foretell whats'ever was
By conſequence to come to paſs;
As death of great men, alterations,
Diſeaſes, battles, inundations;
All this without th' eclipſe o' th' ſun,
Or dreadful comet, he hath done,

℣. 572. *O' th' younger houſe to puppet-play.*] The Sectaries who claimed the only right to the name of reformed, in their pretence to inſpiration, and being paſſive under the influence of the Holy Spirit, took the hint from thoſe machines of wood and wire that are moved by a ſuperior hand. Mr *W.*

℣. 573. *He cou'd foretell,* &c.] The rebellious clergy would in their prayers pretend to foretell things, to encourage people in their rebellion. I meet with the following inſtance in the prayers of Mr George Swathe, miniſter of Denham in Suffolk, (ſee Appendix to a Tract, intitled, Schiſmatics delineated from Authentic Vouchers; London 1739. p. 32.) "O my good Lord God, I praiſe thee for diſcovering the laſt week in the daytime a viſion, that there were two great armies about York, one of the malignant party about the King, the other party parliament and profeſſors; and the better ſide ſhould have help from Heaven againſt the worſt; about, or at which inſtant of time we heard, the ſoldiers at York had raiſed up a ſconce againſt Hull, intending to plant fifteen pieces againſt Hull; againſt which fort Sir John Hotham keeper of Hull by a garriſon, diſcharged four great ordnance, and broke down their ſconce, and killed divers cavaliers in it--Lord, I praiſe thee, for diſcovering this victory at the inſtant of time that it was done, to my wife, which did then preſently confirm her drooping heart, which the laſt week had been dejected three or four days, and no arguments could comfort her againſt the dangerous times approaching; but when ſhe had prayed to be eſtabliſhed in faith in thee, then preſently thou didſt by this viſion ſtrongly poſſeſs her ſoul, that thine and our enemies ſhould be overcome." See Don Quixote, vol. III. chap. viii. p. 69, 70.

℣. 578. *Or dreadful comet*—] See an account of a dreadful comet that appeared in the year 1577, Appendix *Jo.*

By inward light, a way as good,
And eaſy to be underſtood.
But with more lucky hit than thoſe
That uſe to make the ſtars depoſe,
Like knights o' th' poſt, and falſely charge
Upon themſelves, what others forge:
As if they were conſenting to
All miſchiefs in the world men do:
Or, like the devil, did tempt and ſway 'em,
To rogueries, and then betray 'em.

Glaſtoniens. Chronic. 1726. *a Tho. Hearne*, p. 521. and Sir Iſaac Newton's Calculations concerning the dreadful Comet that appeared in the year 1680, Spectator No. 101. Dr Harris's Aſtronomical Dialogues, 2d. edit. p. 141.

℣. 579. *By inward light*—] They were great pretenders, as has already been obſerved, to inſpiration, (ſee preface to Sir William Davenant's Gondibert, ed. 1651. p. 33.), tho' they were really as ignorant of what they called the *inward light*, as that woman, (ſee Prefatory Treatiſe to Henry Stephens's Apology for Herodotus, p. 311.) who requeſted a certain prieſt "to put for her in his maſs, a halfpenny "worth, or five farthings worth of the Holy Ghoſt:" of this caſt probably was the Banbury elder, Ben Johnſon's Bartholomew-Fair, act i. ſc. ii.

℣. 585-586. *As if they were conſenting to—All miſchiefs in the world men do.*] It is injurious to the ſtars (ſays Gaſſendus, Vanity of Judiciary Aſtrology, chap. xiii. p. 76.) "to diſhonour them with the imputation of ſuch power "and efficacy as is incompetent to them; and to make them "many times the inſtruments not only to men's ruins, but "even to all their vicious inclinations and deteſtable vil-"lanies." 'Tis obſerved by Dr James Young (*Sidrophel Vapulans*, p. 36) of Sir Chriſtopher Heyden, the great advocate for Aſtrologers, that he affirmed, "That the efficacy "of the ſtars cannot be fruſtrated without a miracle: where "then (ſays he) is the providence of God, and free will? "—We are not free agents, but like Bartholomew puppets, "act and ſpeak as Mars and Jupiter pleaſe to conſtrain us; "or as the aſtrologer ſpoken of by St Auſtin, "It is not we "that luſted, but Venus; not we that ſlew, but Mars; not "we that ſtole, but Mercury; not God that helped, but Ju-

They'll ſearch a planet's houſe to know
Who broke and robb'd a houſe below:
Examine Venus, and the Moon,
Who ſtole a thimble or a ſpoon:
And tho' they nothing will confeſs,
Yet by their very looks can gueſs,
And tell what guilty aſpect bodes,
Who ſtole, and who receiv'd the goods.
They'll queſtion Mars, and, by his look,
Detect who 'twas that nimm'd a cloke:
Make Mercury confeſs, and 'peach
Thoſe thieves which he himſelf did teach.
They'll find, i' th' phyſiognomies
O' th' planets, all men's deſtinies;
Like him that took the doctor's bill,
And ſwallow'd it inſtead o' th' Pill:

" piter; and ſo free-born man is made a ſtar-born ſlave." Vid. *Fra. Valeſii* lib. *de Sacra Philoſophia*, p. 284, 285.

℣. 589, *They'll ſearch a planet's houſe.*] See Gaſſendus's Vanity of Judiciary Aſtrology, chap. 12. Tatler No. 56.

℣. 597. *They'll queſtion Mars*, &c.] " A ſhip (ſays Gaſſendus, Vanity of Judiciary Aſtrology, 113.) is not to be " put to ſea whilſt Mars is in the middle of heaven; be- " cauſe Mars being the patron of pirates, he threatneth " the taking and robbing the ſhip by them."

℣. 599, 600. *Make Mercury confeſs, and 'peach—Thoſe thieves which he himſelf did teach.*] Mercury was the god of merchants and of thieves; and therefore he is commonly pictured with a purſe in his hand. Vide *Sexti Philoſoph. Pyrrh. Hypot.* lib. 3. p. 154. edit. 1621. Antiquity explained, by Montfaucon, vol. I. part i. book 3. ch. viii. p. 78. tranſlated by Mr Humphreys. *Fr. Valleſii*, lib. *de Sacra Philoſophia*, cap. xxxi. p. 281. Gaſſendus's Vanity of Judiciary Aſtrology, p. 37, 113. ſee an account of Mercury's thefts. Mr G. Sandys's notes upon the 2d book of Ovid's Metamorphoſis, p. 42. Notes upon Creech's Lucretius, vol. ii. edit. 1714. p. 589. Dr James Young's *Sidrophel Vapulans*, 1699. p. 36. Tatler No. 56.

℣. 603, 604. *Like him that took the doctor's bill,—And ſwallow'd it inſtead o' th' pill.*] The countryman's ſwal-

Caſt the nativity o' th' queſtion,
And from poſitions to be gueſs'd on,
As ſure as if they knew the moment
Of native's birth, tell what will come on't.
They'll feel the pulſes of the ſtars,
To find out agues, coughs, catarrhs;
And tell what criſis does divine
The rot in ſheep, or mange in ſwine;

lowing the paper on which the preſcription was written, upon the phyſician's ordering him to take it, was literally true. (See Hen. Stephens's Prep. Treatiſe to a Defence of Herodotus, publiſhed 1607, p. 24.) This man did by the doctor's bill, as Clayton did when he claw'd the pudding, by eating bag and all; (Ray's Proverbs, 2d edit. p. 282.) and why might not this operate upon a ſtrong imagination, as well as the ugly parſon in Oldham, (ſee Remains, 1703. p. 108.) "The very ſight of whom in a morning, (he "obſerves), would work beyond jalap or rhubarb; and "that a doctor preſcribed him to one of his patients as a "remedy againſt coſtiveneſs:" or what is mentioned by Dr Daniel Turner, (ſee book *de Morbis Cutaneis*, chap. xii. 3d edit. p. 165.) who informs us, "That the bare imagi-"nation of a purging potion has wrought ſuch an altera-"tion on the blood and humours of ſundry perſons, as to "bring on ſeveral ſtools like thoſe they call phyſical: and "he mentions a young gentleman his patient, who having "occaſion to take many vomits, had ſuch an antipathy to "them, that ever after he could vomit as ſtrongly by the force "of imagination, by the bare ſight of an emetic bolus, "drinking poſſet drink at the ſame time, as moſt could do "by medicine." The application of a clyſter-pipe, without the clyſter, has had the ſame effect upon others. See Montaign's Eſſays, vol. I. book i. chap. xx. p. 122.

℣. 605. *Caſt the nativity o' th' queſtion.*] Mr Smith of Harleſton is of opinion, that when any one came to an aſtrologer to have his child's nativity caſt, and had forgot the hour and minute when it was born, which were neceſſary to be known, in order to the erecting a ſcheme for the purpoſe, the figure-caſter looking upon the enquirer as wholly influenced, entirely guided by the ſtars in the affair, took the poſition of the heavens the minute the queſtion was

In men, what gives or cures the itch,
What makes them cuckolds, poor or rich:
What gains or loſes, hangs or ſaves;
What makes men great, what fools or knaves:
But not what wiſe, for only of thoſe
The ſtars (they ſay) cannot diſpoſe,
No more than can the aſtrologians.
There they ſay right, and like true Trojans.
This Ralpho knew, and therefore took
The other courſe, of which we ſpoke.

Thus was th' accompliſh'd Squire endu'd
With gifts and knowledge per'lous ſhrewd.
Never did truſty Squire with Knight,
Or Knight with Squire e'er jump more right.
Their arms and equipage did fit,
As well as virtues, parts, and wit:

aſked, and formed his judgment accordingly of the child's future fortune; juſt as if the child had been born the very ſame moment that the queſtion was put to the conjurer.

℣. 614. *What makes them cuckolds.*] "This is worthy of "our remembrance, that in the revolution of the planets, "if the Moon come to that place where Saturn was in the "root, then the perſon ſhall marry an old withered crone, "and in all likelihood deſpiſe and cuckold her." Gaſſendus's Vanity of Judiciary Aſtrology, c. xvi. p. 104.

℣. 619. *No more than can the aſtrologians.*] *i. e.* The aſtrologers themſelves can no more diſpoſe of (*i. e.* deceive) a wiſe man, than can the ſtars. What makes the obſcurity, is the uſing the word *diſpoſe* in two ſenſes; to ſignify *influence*, where it relates to the ſtars; and *deceive*, where it relates to the aſtrologers. Mr *W.*

℣. 622. *The other courſe.*] *i. e.* Religious impoſtures; by which the Author finely inſinuates, that even wiſe men at that time were deceived by thoſe pretences.

"This Ralpho knew, and therefore took—— Mr *W.*

℣. 625, 626. *Never did truſty Squire with Knight,—Or Knight with Squire,* &c.] It was Cervantes's obſervation upon Don Quixote and Sancho Pancha, vol. III. chap. ii. p. 18. "That one would think that they had been caſt in "the ſame mold."

Their valours too were of a rate,
And out they ſally'd at the gate:
Few miles on horſeback had they jogged,
But Fortune unto them turn'd dogged;
For they a ſad adventure met,
Of which anon we mean to treat.
But ere we venture to unfold
Atchievements ſo reſolv'd and bold,
We ſhould, as learned poets uſe,
Invoke th' aſſiſtance of ſome Muſe;
However critics count it fillier
Than jugglers talking to familiar:
We think 'tis no great matter which,
They're all alike, yet we ſhall pitch
On one that fits our purpoſe moſt,
Whom therefore thus we do accoſt.
Thou that with ale, or viler liquors,
Didſt inſpire Withers, Pryn, and Vickars,

℣. 637, 638. *We ſhould, as learned poets uſe,—Invoke th' aſſiſtance of ſome Muſe.*] The poet cannot permit the uſual exordium of an epic poem to paſs by him unimitated, tho' he immediately ridicules the cuſtom: the invocation he uſes is very ſatirical, and reaches abundance of writers; and his compliance with the cuſtom, was owing to a ſtrong propenſity he found in himſelf to ridicule it. (Mr *B.*) See Invocation of the Muſes, Byſſhe's Art of Poetry, 7th ed. p. 70, *&c.* and a ſneer upon this cuſtom, Mr S. Weſley's Poems, ſecond edit. p. 157. See original of exordiums, Mr Pope's note upon Homer's Iliad, book i. p. 4. 3d edition.

℣. 641. *We think*, &c.] It ſhould be *They think*, *i. e.* the critics; for the Author, in ver. 645. "One that fits our pur-"poſe moſt," declares the muſes are not all alike. Mr *W.*

℣. 645, 646. *Thou that with ale, or viler liquors,—Didſt inſpire Withers*, &c.] See an account of Withers, note upon Dunciad, book i. v. 126. Biſhop Kennet's Regiſter and Chronicle, p. 644, 649. Theſe gentlemen might, in Mr Shakeſpeare's ſtyle, (ſee his play entitled, Much ado about Nothing, vol. I. p. 478.) be born under a rhyming planet;

And force them, tho' it was in ſpite
Of nature, and their ſtars, to write;
Who, as we find in ſullen writs,
And croſs-grain'd works of modern wits,

and yet the mill of the Dutch mechanic, (Spect. No. 220.) for making verſes, might have ſerved their purpoſe full as well. They certainly fall under the cenſure of Cervantes. See preface to the 4th volume of Don Quixote.

Ib.——*Pryn*,] Anthony Wood gives the following account of Mr Pryn's elegant apparatus for the ſolicitation of the Muſes.——" His cuſtom was, when he ſtudied, to put on a " long quilted cap, which came an inch over his eyes—ſel- " dom eating any dinner, would every three hours or more " be manching a roll of bread; and now and then refreſh " his exhauſted ſpirits with ale brought him by his ſer- " vant." *Athen. Oxon.* vol. II. col. 315. (Mr *W.*) Mr Cowley, in his Miſcellanies, (ſee *Dunciad Varior.* 1729, note on ver. 101. book i.) ſpeaks of him as follows:

——" One lately did not fear
" Without the muſes' leave to plant verſe here;
" But it produc'd ſuch baſe, rough, crabbed, hedge-
" Rhymes, as e'en ſet the hearers ears on edge:
" Written by William Pryn Eſqui—re, the
" Year of our Lord ſix hundred thirty-three.
" Brave Jerſey muſe! and he's for his high ſtyle,
" Call'd to this day The Homer of the iſle."

Another poet ſpeaks of Withers and Pryn in the following manner:

" When each notch'd 'prentice might a poet prove,
" Warbling thro' the noſe a hymn of love;
" When ſage George Withers, and grave William Pryn,
" Himſelf might for a poet's ſhare put in."

On Mr Cleaveland, by *A. B.*

Ib.——*and Vickars*.] See an account of John Vickars, and his poetry, Wood's *Athenæ Oxon.* vol. II. ſecond edit. col. 152. and Fowlis's Hiſtory of wicked Plots, &c. p. 179. * Vickars was a man of as great intereſt and authority in the late reformation as Pryn or Withers, and as able a poet: he tranſlated Virgil's Aeneids into as horrible traveſty in earneſt, as the French Scarroon did in burleſque, and was only outdone in his way by the politique author of *Oceana*.

℣. 649.——*ſullen writs*.] For ſatirical writings; well

With vanity, opinion, want,
The wonder of the ignorant,
The praiſes of the author, penn'd
B' himſelf, or wit-inſuring friend;
The itch of picture in the front,
With bays and wicked rhyme upon't,
All that is left o' th' forked hill,
To make men ſcribble without ſkill;

expreſs'd, as implying, that ſuch writers as Withers, Pryn and Vickars, had no more than ill-nature towards making a ſatiriſt. Mr *W.*

℣. 653, 654. *The praiſes of the author, penn'd—B' himſelf, or wit-inſuring friend.*] A ſneer upon the too common practice of thoſe times, in prefixing of panegyric verſes to the moſt ſtupid performances. See an account of Vickars's Miſchief's Myſtery, *&c.* Wood's *Athenæ Oxon.* vol. II.

℣. 657. *All that is left o' th' forked hill.*] Parnaſſus, alluding to its two tops.

Nec fonte labia prolui caballino,
Nec in bicipiti ſomniaſſe Parnaſſo
Memini, ut repente ſic poeta prodirem.
Aul. Perſii Sat. Prol.

"I never did in cleft Parnaſſus dream,
"Nor taſte the Heliconian ſtream." Mr Dryden.

Vide Heliodori Aethiopic. lib. II. chap. vi. p. 110. Spect. No. 514.

℣. 658. *To make men ſcribble without ſkill.*] To ſuch Perſius alludes, Prol. ver. 12, 13, 14. John Taylor the *water-poet* thus deſcribes ſuch pretenders, Revenge: to William Fenner, Works, p. 144.

"An aſs in cloth of gold is but an aſs,
"And rhyming raſcals may for poets paſs
"Among misjudging and illiterate hinds,
"But Judgment knows to uſe them in their kinds.
"Myſelf knows how (*ſometimes*) a verſe to frame,
"Yet dare I not put on a poet's name;
"And I dare write with thee at any time,
"For what thou dar'ſt, in either proſe or rhyme:
"For thou of poeſy art the very ſcum,
"Of riff-raff rubbiſh wit the total ſum;

Canſt make a poet, ſpite of fate,
And teach all people to tranſlate;
Though out of languages in which
They underſtand no part of ſpeech;
Aſſiſt me but this once, I'mplore,
And I ſhall trouble thee no more.
In Weſtern clime there is a town,
To thoſe that dwell therein well known;
Therefore there needs no more be ſaid here,
We unto them refer our reader:
For brevity is very good,
When w' are, or are not underſtood.
To this town people did repair
On days of market, or of fair;
And to crack'd fiddle, and hoarſe tabor,
In merriment did drudge and labour;

" The loathſome glanders of all baſe abuſe;
" The only filch-line of each lab'ring muſe;
" The knave, the aſs, the coxcomb, and the fool,
" The ſcorn of poets, and true wit's cloſe-ſtool."

℣. 660, 661, 662. *And teach all people to tranſlate;—Though out of languages in which—They underſtand no part of ſpeech.*] A gird probably upon ſome poetical tranſlators, of which number Vickars was one. George Fox the Quaker, tho' an illiterate creature, pretended to be inſpired in one night with twenty-four languages, and ſet his hand as author to fix languages, in his Battle-door, printed 1660, *viz.* Latin, Italian, Greek, Hebrew, Chaldee, Syriac. See Fra. Bugg's note upon George Fox's will. Quaker and Methodiſt compared, 1740, p. 63.

℣. 663. *Aſſiſt me but this once, I'mplore,* &c.] See Spect. No. 523.

℣. 665. *In Weſtern clime there is a town.*] Brentford, which is eight miles weſt from London, is here probably meant; as may be gathered from part II. can. iii. ℣. 995, *&c.* where he tells the Knight what befell him there.

" And tho' you overcame the bear,
" The dogs beat you at Brentford fair;
" Where ſturdy butchers broke your noddle."

But now a ſport more formidable
Had rak'd together village rabble:
'Twas an old way of recreating,
Which learned butchers call *bear-baiting*.
A bold advent'rous exerciſe,
With ancient heroes in high prize;
For authors do affirm it came
From Iſthmian or Nemean game;
Others derive it from the bear
That's fix'd in northern hemiſphere,
And round about the pole does make
A circle; like a bear at ſtake,
That at the chain's end wheels about,
And overturns the rabble-rout.
For after ſolemn proclamation
In the bear's name (as is the faſhion

℣. 678. *Which learned butchers call* bear-baiting.] This game is uſhered into the poem with more ſolemnity than thoſe celebrated ones in Homer and Virgil. As the poem is only adorned with this game, and the riding ſkimmington, ſo it was incumbent on the poet to be very particular and full in the deſcription: and may we not venture to affirm, they are exactly ſuitable to the nature of theſe adventures; and conſequently, to a Briton, preferable to thoſe in Homer or Virgil? Mr *B.*

℣. 682. *From Iſthmian or Nemean game.*] See Montfaucon's Antiquity explained, vol. III. part 2. b. iii. p. 174. Archb. Potter's Antiquities of Greece, vol. i. chap. 24, 25.

℣. 683, 684. *Others derive it from the bear—That's fix'd in northern hemiſphere,* &c.] Vid. *Ovidii Metamorph. lib.* ii. l. 494, *&c.*

℣. 689, 690. *For after ſolemn proclamation—In the bear's name,* &c.] Alluding probably to the bull-running at Tutbury in Staffordſhire, where ſolemn proclamation was made by the ſteward, before the bull was turned looſe, "That "all manner of perſons give way to the bull, none being "to come near him by forty foot, any way to hinder the "minſtrels, but to attend his or their own ſafety, every one "at his peril." See Dr Plot's Staffordſhire, p. 439, 440.

According to the law of arms,
To keep men from inglorious harms)
That none preſume to come ſo near
As forty foot of ſtake of bear;
If any yet be ſo fool-hardy,
T' expoſe themſelves to vain jeopardy;
If they come wounded off, and lame,
No honour's got by ſuch a maim,
Altho' the bear gain much, b'ing bound
In honour to make good his ground,
When he's engag'd, and takes no notice,
If any preſs upon him, who 'tis;
But lets them know, at their own coſt,
That he intends to keep his poſt.
This to prevent, and other harms,
Which always wait on feats of arms,
(For in the hurry of a fray,
'Tis hard to keep out of harm's way),
Thither the Knight his courſe did ſteer,
To keep the peace 'twixt Dog and Bear;
As he believ'd he was bound to do
In conſcience and commiſſion too:
And therefore thus beſpoke the Squire:
We that are wiſely mounted higher
Than conſtables in curule wit,
When on tribunal bench we ſit,

* ℣. 714. *We that are*, &c.] This ſpeech is ſet down, as it was delivered by the Knight, in his own words; but ſince it is below the gravity of heroical poetry to admit of humour, but all men are obliged to ſpeak wiſely alike, and too much of ſo extravagant a folly would become tedious and impertinent, the reſt of his harangues have only his ſenſe expreſſed, in other words, unleſs in ſome few places, where his own words could not be ſo well avoided.

℣. 715. *Than conſtables*] Had that remarkable motion in the Houſe of Commons taken place, the conſtables might

Like ſpeculators ſhou'd foreſee,
From Pharos of authority,
Portended miſchiefs farther then
Low Proletarian tything-men:
And therefore being inform'd by bruit,
That Dog and Bear are to diſpute;
For ſo of late men fighting name,
Becauſe they often prove the ſame:
(For where the firſt does hap to be,
The laſt does *coincidere*,)

have vied with Sir Hudibras for an equality at leaſt; "That "it was neceſſary for the Houſe of Commons to have a High "Conſtable of their own, that will make no ſcruple of lay-"ing his Majeſty by the heels:" but they proceeded not ſo far as to name any body; becauſe Harry Martyn (out of tenderneſs of conſcience in this particular) immediately quaſhed the motion, by ſaying, "The power was too great "for any man." *Mercurius Pragmaticus*, No. 6. 1647. p. 45. See Ben Johnſon's merry Account of a High Conſtable; Tale of a Tub, act v. ſc. 6.

Ibid. ——*in curule wit.*] See an account of the *Cella Curulis; Auli Gellii Noct. Attic. lib.* iii. *cap.* 18.

℣. 718. *From Pharos of authority.*] Meaning, that as a juſtice of the peace, upon the bench, he was mounted above the crowd.—For the meaning of the word *Pharos*, be pleaſed to conſult Collier's Dictionary, and Baumgarten's Travels, Churchill's Collections, vol. i. p. 39. edit. 1732.

℣. 720. *Low Proletarian tything-men.*] The loweſt of the people. *Aulus Gellius* (*Noct. Attic. lib.* xvi. *cap.* 16.) thus explains the word *proletarius*. *Qui in Plebe Romana tenuiſſimi, pauperrimique erant, nec amplius quam mille quingentum æris in cenſum deferebant*, proletarii *appellati ſunt. Vid. Salmuthi Not. in Panciroll*, par. ii. *tit.* 10. *de Reb. Memorab.* p. 188. *Marcelli dilucidat. in Tit. Liv. lib.* 24. *Gruteri Fax Artium, tom.* VI. *par.* ii. p. 36.—— *Erant Romae qui generationi liberorum vocabant, et* proletarii *dicebantur. Facet. Facetiar. de Henrietate* lxviii. p. 482.

Gobelinus perſona ſcriptor non protelarius.
Meibom. Rer. Germanic. Scriptor. tom. iii. p. 48.

Quantum in nobis, have thought good,
To ſave th' expence of Chriſtian blood,
And try if we by mediation
Of treaty and accommodation,
Can end the quarrel, and compoſe
The bloody duel without blows.
Are not our liberties, our lives,
The laws, religion, and our wives,
Enough at once to ly at ſtake
For Cov'nant and the Cauſe's ſake?

℣. 729, 730. *And try if we by mediation—Of treaty*, &c.] A gird upon the parliament, for their unreaſonable inſtructions to their commiſſioners, in all the treaties ſet on foot, in order to defeat them.

℣. 736. *For Cov'nant*] This was the ſolemn league and covenant, which was firſt framed and taken by the Scottiſh parliament, and by them ſent to the parliament of England, in order to unite the two nations more cloſely in religion. 'Twas received and taken by both houſes, and by the city of London; and ordered to be read in all the churches throughout the kingdom; and every perſon was bound to give his conſent, by holding up his hand at the reading of it. See a copy of it, Lord Clarendon's Hiſtory of the Rebellion, vol. ii. p. 287. (Dr *B.*) and an encomium upon it by the Preſbyterians, Sir Roger L'Eſtrange's Diſſenters Sayings, part I. §. vi. p. 18, *&c.* part II. §. vi. p. 34, *&c.* Century of eminent Preſbyterian Preachers, *&c.* ch. vi. p. 69. 1723. A Looking-glaſs for Schiſmatics, *&c.* 1725, chap. iii. p. 86. Calamy's Sermon before the Lord Mayor, Jan. 14. 1645. entitled, The great Danger of Covenant-refuſing, and Covenant-breaking. Impartial Examination of Mr Neal's 3d volume of the Hiſtory of the Puritans, p. 167. Bp Patrick's Continuation of the Friendly Debate, p. 61. See Dr Featly's opinion of it, *Mercurius Ruſticus*, No. 18. p. 203, 204. The Iniquity of the Covenent diſcovered, to a Gentleman deſiring Information, 1643.

Ibid. —*and the Cauſe's ſake.*] Sir William Dugdale (View of the Troubles, *&c.* p. 369. Sanderſon's Hiſtory of King Charles, p. 638.) informs us, that Mr Bond, preaching at the Savoy, told his auditors from the pulpit, "That they ought "to contribute and pray, and do all they were able to bring

But in that quarrel Dogs and Bears,
As well as we, muſt venture theirs?
This feud by Jeſuits invented,
By evil Counſel is fomented;
There is a Machiavilian plot,
(Tho' ev'ry *nare olfact* is not),
A deep deſign in't to divide
The well-affected that confide,
By ſetting brother againſt brother,
To claw and curry one another.
Have we not enemies *plus ſatis*,
That *cane et angue pejus* hate us?
And ſhall we turn our fangs and claws
Upon our own ſelves, without cauſe?

" in their brethren of Scotland, for ſettling of God's cauſe: " I ſay (quoth he) this is God's cauſe: and if our God hath " any cauſe, this is it; and if this be not God's cauſe, then " God is no God for Me; but the devil is got up into hea- " ven." Mr Calamy, in his ſpeech at Guildhall, 1643. (ſee L'Eſtrange's Diſſenters Sayings, part i. page 35.) ſays, " I may truly ſay, as the Martyr did, that if I had as many " lives as hairs on my head, I would be willing to ſacrifice " all theſe lives in this cauſe."

" Which pluck'd down the King, the church and the laws,
" To ſet up an idol, then nicknam'd the Cauſe,
" Like Bell and Dragon to gorge their own maws."

The Rump Carbonaded, a Col. of Loyal Songs, vol. ii. No. 26.

℣. 739. *This feud by Jeſuits invented.*] As Don Quixote took every occurrence for a romantic adventure, ſo our Knight took every thing he ſaw to relate to the differences of ſtate then conteſted; it is neceſſary to carry this in our eye, to diſcover the beauties of the paſſage. Mr *W.* See an explication of *feud* and *deadly feud*. Somner's Treatiſe of Gavelkind, Biſhop Kennet's edit. 1726, p. 107.

℣. 741.—*a Machiavilian plot.*] See Sir Roger L'Eſtrange's Fable, entitled Machiavel condemn'd, part iii. fable 493. Boccalini's Advertiſements from Parnaſſus, cent. i. advert. 89. edit. 1656. p. 175. and Scrub's humourous definition of a plot, Farquhar's Beaux Stratagem, act iv. p. 60. edition 1728.

That ſome occult deſign doth ly
In bloody *Cynarctomachy*,

V. 751, 752. *That ſome occult deſign doth ly—In bloody Cynarctomachy.*] * *Cynarctomachy* ſignifies nothing in the world but a fight between dogs and bears, though both the learned and ignorant agree, that in ſuch words very great knowledge is contained; and our Knight, as one, or both of thoſe, was of the ſame opinion. This was not only the Knight's opinion, but that of his party, as is plain from what follows. Extract of a paper, called A perfect Diurnal of ſome Paſſages of Parliament, and from other Parts of the Kingdoms, from Monday July 24. to Monday 31ſt of July, 1643. No. 5. Thurſday, July 27. "From Colonel Cromwell "there is certain news come, he hath taken Stamford, and "Burleigh-houſe; a great receptacle for the Newark ca- "valiers, for their inroad into Northamptonſhire, and parts "thereabouts. One thing is certified from thoſe parts, "which I cannot omit, and will cauſe admiration to ſuch "as hear it, *viz.* Did any man imagine, upon the firſt fo- "menting of this bloody and unnatural war againſt the "parliament, that ſuch numbers of Engliſh and Iriſh Pa- "piſts ſhould be admitted into his Majeſty's protection, to "be aſſerters of the Proteſtant religion? much leſs did "any think that brute and ſavage beaſts ſhould be fetch'd "from foreign parts, to be a terror to the Engliſh nation, "to compel their obedience to the King: and yet we find "it true, and are credibly informed, that upon the Queen's "coming from Holland, ſhe brought with her, beſides a "company of ſavage ruffians, a company of *ſavage bears;* "to what purpoſe you may judge by the ſequel: for theſe "bears were left about Newark, and were brought into "country towns conſtantly on the Lord's day to be *baiten*, "(ſuch is the religion theſe here related would ſettle "amongſt us), and if any went about but to hinder, or but "ſpeak againſt their damnable profanations, they were "preſently noted as Roundheads and Puritans, and ſure to "be plundered for it: but ſome of Colonel Cromwell's "forces coming by accident unto Uppingham town in Rut- "land on the Lord's day, found theſe bears playing there "in the uſual manner; and in the height of their ſport "cauſed them to be ſeized upon, tied to a tree and ſhot." Mr *S. W.*

Is plain enough to him that knows
How ſaints lead brothers by the noſe.
I wiſh myſelf a pſeudo-prophet,
But ſure ſome miſchief will come of it;
Unleſs by providential wit,
Or force, we averruncate it.
For what deſign, what intereſt
Can beaſt have to encounter beaſt?
They fight for no eſpouſed Cauſe,
Frail Priv'lege, Fundamental Laws,

" We robb'd——
" The whole of food to pamper out the few,
" Exciſed your wares,
" And tax'd you round, ſixpence the pound,
" And maſſacred your bears."

The Rump ululant, Collect. of loyal Songs, vol. II. p. 247. There was an ordinance of Lords and Commons aſſembled in parliament for ſuppreſſing of public playhouſes, dancing on the ropes, and bear-baiting, *die Sabbati, 17 Julii* 1647. and it was an article in their inſtructions to the major-generals afterwards, in the year 1655, amongſt other *unlawful ſports*, as they called them, to ſuppreſs bear-baitings, *Mercurius Politicus*, No. 289. p. 5852. That probably might be deemed a *malignant bear*, which was forced upon old Mr Jones, Vicar of Wellingborough in Northamptonſhire, by Lieutenant Grimes, a deſperate Browniſt; " which running be-
" tween his legs, took him upon her back, and, laying aſide
" the untractableneſs of her nature, grew patient of her
" burden: but when the rebels diſmounted him, and one of
" their ringleaders beſtrid the bear, ſhe diſmounted her
" rider; and, as if ſhe had been robbed of her whelps, did
" ſo mangle, rend and tear him with her teeth and paws,
" that the preſumptuous wretch died of his wounds ſoon
" after." *Merc. Ruſtic.* No. ix. p. 94.

* ℣. 758. *Or force, we averruncate.*] Another of the ſame kind; which, tho' it appear even ſo learned and profound, means nothing elſe but the weeding of corn.

℣. 761. *They fight for no eſpouſed Cauſe.*] Alluding to the clamours of the rebels, who falſely pretended that their liberty, property and privileges were in danger: for this

Nor for a thorough Reformation,
Nor Covenant, nor Proteſtation,
Nor Liberty of Conſciences, 765
Nor Lords and Commons Ordinances;

they are juſtly bantered by a ſatiriſt of thoſe times, (Sir J. Birkenhead reviv'd, p. 7.)

" For liberty and privilege,
" Religion and the King,
" We fought; but oh, the golden wedge,
" That is the only thing!
" There lyes the cream of all the cauſe;
" Religion is but whig,
" Pure privilege eats up the laws,
" And cries, For King—a fig."

See their clamours admirably well bantered in Mr Cleveland's Character of a London Diurnal, Works, 1677. p. 111, 112.

℣. 762. *Frail privilege.*] Mr Warburton is of opinion, that *Fraild privilege*, that is, *broken, violated*, would have been better, ſince it alludes to the impeachment of the five members, which was then thought to be the higheſt breach of privilege, and was one of the moſt profeſſed cauſes for taking arms.

℣. 764.——*nor Proteſtation.*] This proteſtation, with the deſign and conſequences of it, may be ſeen in Lord Clarendon's Hiſt. of the Rebellion, vol. I. p. 198. and Mr Echard (Hiſt. of England, vol. II. p. 232.) obſerves, " That there " was one clauſe that was looked on as a preſervative againſt " any alteration againſt church government; but to unde- " ceive all perſons as to that clauſe, the Commons made " ſuch an explanation, to ſhew that the biſhops and the " church were to receive no real benefit by it." Mr Allen Blaney, curate of Newington, Surrey, was ſummoned before the parliament for preaching againſt the proteſtation. Nalſon's Collections, vol. II. p. 288.

℣. 765. *Nor for free Liberty of Conſciences,*] Thus the two firſt editions read: the word *free* was left out in 1674, and all the ſubſequent editions; and Mr Warburton thinks for the worſe: *free liberty* being a moſt beautiful and ſatirical periphraſis for licentiouſneſs, which is the idea the Author here intended to give us.

℣. 766. *Lords and Commons Ordinances;*] The King be-

Nor for the Church, nor for Church-lands,
To get them in their own no hands;

ing driven from the parliament, no legal acts of parliament could be made: therefore when the Lords and Commons had agreed upon any bill, they publiſhed it, and required obedience to it, under the title of An Ordinance of Lords and Commons; and ſometimes, An Ordinance of Parliament. Dr *B.* See theſe ordinances proved illegal, by the members of the univerſity of Oxford, in a tract entitled, Reaſons of the preſent Judgment of the Univerſity of Oxford concerning the Solemn League and Covenant, *&c.* publiſhed in the year 1646. p. 46. Mr Cleveland, ſpeaking of theſe ordinances, (Character of a London Diurnal) merrily obſerves, "That an ordinance is a law ſtill-born; dropped "before quickened with the royal aſſent. It is one of the "parliament's by-blows, (acts only being legitimate), and "hath no more fire than a Spaniſh jennet, that is begotten "by the wind." See Walker's Hiſt. of Independ. part i. p. 15. edit. 1661.

℣. 767, 768. *Nor for the Church, nor for Church-lands,— To get them in their own no hands.*] The way of ſequeſtering and invading church-livings, by a committee for that purpoſe, is well known. It was ſo notoriouſly unjuſt and tyrannical, that even Lilly, the Sidrophel of the poem, could not forbear giving the following remarkable inſtance: "About this time (1646) ſays he, the moſt famous mathe-"matician of all Europe, Mr William Oughtred, parſon of "Aldbury in Surrey, was in danger of ſequeſtration by the "committee of, or for plundered miniſters; (ambodexters "they were): ſeveral conſiderable articles were depoſed, and "ſworn againſt him, material enough to have ſequeſtered "him; but that upon his day of hearing, I applied myſelf "to Sir Bulſtrode Whitlocke, and all my own friends, who "in ſuch numbers appeared in his behalf, that though the "chairman, and many other Preſbyterian members were "ſtiff againſt him, yet he was cleared by the major num-"ber. The truth is, he had a conſiderable parſonage, and "that only was enough to ſequeſter any moderate judgment: "he was alſo well known to affect his Majeſty. In theſe "times many worthy miniſters loſt their livings or bene-"fices for not complying with the Threepenny-directory. "Had you ſeen, O noble Squire, what pitiful ideots were "preferred into ſequeſtered church-benefices, you would

Nor evil Counſellors to bring
To juſtice, that ſeduce the King;
Nor for the worſhip of us men,
Tho' we have done as much for them.
Th' Egyptians worſhipp'd Dogs, and for
Their faith made internecine war.

" have been griev'd in your ſoul; but when they came be-
" fore the Claſſis of Divines, could theſe ſimpletons only ſay,
" they were converted by hearing ſuch a ſermon, ſuch a
" lecture of that godly man Hugh Peters, Stephen Marſhall,
" or any of that gang, he was preſently admitted." Lilly's Life, p. 58, 59. (Mr *B.*) They ſequeſtered the eſtates of dead men. See an account of the ſequeſtration upon Sir William Hunſby's eſtate after his death, though he never was queſtioned for delinquency during his life, Hiſt. of Independency, part i. p. 128.

℣. 769, 770. *Nor evil Counſellors—To juſtice*, &c.] Alluding to the unreaſonable clamours of the members at Weſtminſter againſt the King's friends, whom they ſtyled *evil counſellors*, and ordered a committee, October 1641, to prepare heads for a petition to the King againſt them, (Nalſon's Collections, vol. II. p. 510.) which perſons they marked out as delinquents, with a requeſt previous to the treaty of Newport in the Iſle of Wight, to have them excepted from pardon: and theſe were ſuch as were unwilling to give up the conſtitution. See their names, Impartial Examination of Mr Neal's 3d vol. of the Hiſtory of the Puritans, p. 333, 334, 335.

℣. 773. *Th' Egyptians worſhipp'd Dogs.*] Anubis, one of their gods, was figured with a dog's face. (See Mountfaucon's Antiquity explained, vol. II. part 2. book i. p. 197.) The worſhip of the Egyptians is expoſed by Juvenal, Sat. xv. line 1, *&c.*

Quis neſcit voluſi Bythinice, qualia demens
Egyptus portenta colat, crocodilon adorat
Pars hæc——

" How Egypt, mad with ſuperſtition grown,
" Makes gods of monſters, but too well is known:
" One ſect devotion to Nile's ſerpent pays,
" Others to Ibis, that on ſerpent preys.
" Where, Thebes, thy hundred gates ly unrepair'd,
" And where maim'd Memnon's magic harp is heard;

Others ador'd a Rat, and ſome
For that church ſuffer'd martyrdom.

" Where theſe are mould'ring, let the ſots combine
" With pious care a monkey to enſhrine:
" Fiſh-gods you'll meet with fins and ſcales o'ergrown,
" Diana's dogs ador'd in ev'ry town,
" Her dogs have temples, but the goddeſs none.
" 'Tis mortal ſin an onion to devour,
" Each clove of garlic is a ſacred pow'r.
" Religious nation ſure, and bleſs'd abodes,
" Where every orchard is o'er-run with gods!
" To kill is murder, ſacrilege to eat
" A kid or lamb, man's fleſh is lawful meat."

Mr Dryden.

The Egyptians likewiſe worſhipped cats. See an inſtance of their extreme ſeverity in puniſhing a noble Roman with death, who killed a cat by miſtake, notwithſtanding the Egyptian nobility interpoſed in his behalf. *Vide Diodori Siculi Rer. Antiqu. lib.* II. *cap.* iv. p. 36. Antiquity Explained, by Mountfaucon, vol. II. part ii. b. 1. chap. xvii. p. 202. See an account of Egyptian deities, from Athenaeus, in Dr Lightfoot's Miſcellanies, chap. lv. Works, vol. I. p. 1027. Mr Purchas gives, from St Jerome and Ortelius, one remarkable inſtance. *Crepitus ventris inflati, Peluſiaca religio eſt.* Pilgrims, vol. V. book 6. ch. iv. p. 641.

℣. 775. *Others ador'd a Rat.*] The Ichneumon, the water-rat of the Nile. Diodorus Siculus mentions this, *Rer. Antiquar. lib.* II. *cap.* iv. p. 36. (*Vide Voſſ. de Idololatria, lib.* iii. p. 1131, 1132.) The Ichneumon was a great enemy to the aſp and crocodile, (*Vide Diodori Siculi, id. ib.* p. 37. *Plinii Nat. Hiſt. lib.* iv. *cap.* 34, 35.) The manner of deſtroying them is deſcribed by Dubartas, (Divine Weeks, p. 200.) in the following manner:

" Thou mak'ſt the Ichneumon, whom the Memphs adore,
" To rid of poiſons Nile's manured ſhore:
" Altho' indeed he doth not conquer them,
" So much by ſtrength, as ſubtle ſtratagem.——
" So Pharaoh's rat e'er he begins the fray
" 'Gainſt the blind aſpic, with a cleaving clay
" Upon his coat he wraps an earthen cake,
" Which afterwards the ſun's hot beams do bake:
" Arm'd with this plaiſter, th' aſpic he approacheth,
" And in his throat his crooked tooth he broacheth;

The Indians fought for the truth
Of th' Elephant and Monkey's tooth:

" While the other bootleſs ſtrives to pierce and prick
" Through the hard temper of his armour thick.
" Yet knowing himſelf too weak with all his wile
" Alone to match the ſcaly crocodile,
" He with the wren his ruin doth conſpire:
" The wren, who ſeeing him preſs'd with ſleep's deſire,
" Nile's pois'ny pyrate, preſs the ſlimy ſhore,
" Suddenly comes, and hopping him before,
" Into his mouth he ſkips, his teeth he pickles,
" Cleanſeth his palate, and his throat ſo tickles,
" That charm'd with pleaſure, the dull ſerpent gapes
" Wider and wider with his ugly chaps:
" Then like a ſhaft the ichneumon inſtantly
" Into the tyrant's greedy gorge doth fly,
" And feeds upon that glutton, for whoſe riot,
" All Nile's fat margent could ſcarce furniſh diet.

And Mr Rollin (Ancient Hiſt. of the Egyptians, *&c.* 2d edit. vol. i. p. 42.) obſerves, that he is ſo great an enemy to the crocodile, that he deſtroys his eggs, but does not eat them. (See more *Chronic. Chronicor. Eccleſ.* lib. [illegible]. p. 411. *Gruteri Fax Artium*, tom. i. p. 116. Purchas his Pilgrims, p. 186. vol. v. p. 640. Montaigne's Eſſays, vol. ii. chap. xii. Some Spectator, No. 126. Mice were likewiſe worſhipped in [illegible] places; *Mendeſii murem colunt.* Not. Select. in *Juven.* ex *Henninii*, p. 890. vid. *Chartarii Imagin. Deor. qui ab Antiquis colebantur*, p. 63. Memoirs of Martin Scriblerus, book i. chap. xiv. Scot's Diſcourſe of Devils and Spirits, chap. 23. Diſcovery of Witchcraft, p. 525.

℣. 778.——*and Monkey's tooth.*] 'Twas worſhipped by the people of Malabar and Ceylon. *Malaberes & Cheilonenſes* Πιθηκαλαῖροι *ſunt. Notum e Linſchotano Cheilonenſes Luſitanis anno* 1554. *pro ſolo dente ſimiæ, religioſe abs illis culto, & in monte Adami intercepto, obtuliſſe* 700,000 *ducatorum. Spicileg. Hen. Chriſtoph. Hennin. ad Sat.* 15 *Juvenal. p.* 667. ſee Linſcoten's Voyages, chap. 44. p. 81. printed by John Wolf. Le Blanc's Travels. * " When 'twas " burnt at the inſtance of the prieſts, as ſoon as the fire was " kindled, all the people preſent were not able to endure " the horrible ſtink that came from it, as if the fire had " been made of the ſame ingredients with which ſeamen " uſed to compoſe that kind of granados which they call

And many to defend that faith,
Fought it out *mordicus* to death:
But no beaſt ever was ſo ſlight,
For man, as for his god, to fight.
They have more wit, alas! and know
Themſelves and us better than ſo.
But we, who only do infuſe
The rage in them like *boute-feus;*
'Tis our example that inſtils
In them th' infection of our ills.
For as ſome late philoſophers
Have well obſerv'd, beaſts, that converſe
With man, take after him, as hogs
Get pigs all th' year, and bitches dogs:
Juſt ſo, by our example cattle
Learn to give one another battle.
We read in Nero's time, the Heathen
When they deſtroy'd the Chriſtian Brethren,
They ſew'd them in the ſkins of Bears,
And then ſet dogs about their ears;

"Stinkards." See an account of a law ſuit between a couple of convents for a human tooth found in a catacomb, each of them pretending that it belonged to a ſaint who was of their order. Tatler, No. 129.

℣. 780. *Fought it out* mordicus *to death.*] Vid. *Stephani Theſaur. Linguæ Latinæ ſub voce Mordicus.* When Cateſby adviſed King Richard the III. to fly and ſave his life, (ſee [illegible]keſpeare's King Richard the III. act 5. ſc. the laſt) he Sh[illegible]r'd,
anſw[illegible]ave, I have ſet my life upon a caſt,
"S[illegible] I will ſtand the hazard of the dye."
"And [illegible] *boute-feus.*] * *Boute-feus* is a French word,
℣. 786—*like* [illegible] were uncivil to ſuppoſe any Engliſh perſon and therefore it [illegible]ty) ignorant of it, or ſo ill-bred as to (eſpecially of qual[illegible] need any expoſition. [illegible]*ead in Nero's time, the Heathen,*—
℣. 795, 796, 797. *We* [illegible] *Chriſtian Brethren,—They ſew'd* [illegible] *When they deſtroy'd the* [illegible]c.] This is confirmed by Taci[illegible] *th*[illegible]*em in the ſkins of Bears,* [illegible]

From whence, no doubt, th' invention came
Of this lewd antichriſtian game.
To this, quoth Ralpho, verily
The point ſeems very plain to me:
It is an antichriſtian game,
Unlawful both in thing and name.

tus, (*Annal.* lib. 15, p. 168. *Lugd. Batav.* 1589.) *Et pereuntibus addita ludibria, ut ferarum tergis contexti, laniatu canum interirent.* In this he was imitated by Bazilowits, the great duke, or rather tyrant, of Muſcovy, who uſed to puniſh his nobility who offended him in this manner; covering them with bear ſkins, and baiting them with fierce Engliſh maſtiffs. (*Rerum Muſcovitic. Comment. a Sigiſmundo.* 1600. p. 196.

℣. 800. *Of this lewd antichriſtian game.*] Alluding probably to Pryn's Hiſtrio-maſtix, (p. 556. and 583.) who has endeavoured to prove it ſuch, from the 61ſt canon of the ſixth council of Conſtantinople, which he has thus tranſlated: "Thoſe ought alſo to be ſubject to ſix years excommunication, who carry about bears, or ſuch like creatures for "ſport, to the hurt of ſimple people." Our Knight was not the only ſtickler in thoſe times againſt bear-baiting. Colonel Pride, a foundling and drayman, was likewiſe a hero in theſe kind of exploits, as we learn from a ballad upon him; which having deſcribed his zeal againſt cock-fighting, goes on thus:

"But flush'd with theſe ſpoils, the next of his toils
"Was to fall with wild beaſts by the ears;
"To the bearward he goeth, and then open'd his mouth,
"And ſaid, Oh! are you there with your bears?
"The crime of the bears was, they were cavaliers,
"And had formerly fought for the King;
"And had pull'd by the burs the round headed curs,
"That they made their ears to ring.

(Collection of loyal Songs, reprinted 1731. vol. I. p. 184.)

Indeed the rebels ſeemed enemies to all kinds of public diverſions, if we may believe a merry cavalier, who triumphs at the approach of a free parliament, in the following words,

"A hound and a hawk no longer
"Shall be tokens of diſaffection:
"A cock-fight ſhall ceaſe
"To be breach of the peace;
"And a horſe-race an inſurrection.

First, for the name, the word *bear-baiting*
Is carnal, and of man's creating;
For certainly there's no ſuch word
In all the Scripture on record:
Therefore unlawful, and a ſin;
And ſo is (ſecondly) the Thing:
A vile Aſſembly 'tis, that can
No more be prov'd by Scripture, than

℣. 806. *Carnal, and of man's creating.*] This is a banter upon the members of the Aſſembly of Divines, who in their note upon Geneſis, chap. i. ver. 1. libel the king for creating of honours. (See Mr Butler's Remains, p. 226.)

℣. 807, 808. *For certainly there's no ſuch word—In all the Scripture on record.*] "The Diſciplinarians held, That "the ſcripture of God is in ſuch ſort the rule of human "actions, that ſimply, whatever we do, and are not by it "directed thereto, the ſame is ſin." Hooker's Eccleſiaſtical Polity, book ii. §. 2. Of this ſtamp were the French Huguenots mentioned by Montlue, who were ſo nicely ſcrupulous, that they made a conſcience of paying their landlords their rents, unleſs they could ſhew a text for it. (L'Eſtrange's Fables, part ii. fab. 26.) In a Tract printed in thoſe times, intitled, Accommodation diſcommended, as incommodious to the Commonwealth, p. 3. are the following words: "*Firſt*, Accommodation is not the language of Canaan, and "therefore it cannot conduce to the peace of Jeruſalem. "*2dly*, It is noſcripture word: now, to vilify the ordinances "which are in Scripture, and to ſet up Accommodation, "which is not in Scripture; no not ſo much as in the Apo-"crypha, is to relinquiſh the word, and follow the inven-"tions of man, which is plain Popery." Mr Cowley, in his tract, entitled A Puritan and Papiſt, publiſhed in the times, and reprinted 1681-2. p. 6. expoſes them for their folly in this reſpect:

"What mighty ſums have they ſqueez'd out o' th' city,
"Enough to make them poor, and ſomething witty!
"Exciſe, loan, contributions, pole-monies,
"Bribes, plunder, and ſuch parliament privileges;
"Are words which you ne'er learn'd in holy-writ,
"Till the ſpirit of your ſynod mended it."

℣. 811. *A vile Aſſembly 'tis*, &c.] Meaning the Aſſembly

Provincial, Claſſic, National,
Mere human creature-cobwebs all.
Thirdly, it is idolatrous;
For when men run a-whoring thus
With their inventions, whatſoe'er
The thing be, whether Dog or Bear,
It is idolatrous and Pagan,
No leſs than worſhipping of Dagon.
  Quoth Hudibras, I ſmell a Rat;
Ralpho, thou doſt prevaricate:
For though the Theſis which thou lay'ſt
Be true *ad amuſſim*, as thou ſay'ſt;

of Divines, compoſed chiefly of Preſbyterians; for pretending that their form of church government, by Claſſical, Provincial, and National Aſſemblies, was founded on the authority of Scripture, when no ſuch words as claſſical, *&c.* are to be met with there. (Dr *B.*) Sir John Birkenhead (ſee Aſſembly-man, p. 22.) ſpeaks of them as follows: "Weigh him "ſingle, and he has the pride of three tyrants, the fore-"head of ſix goalers, and the fraud of ſix brokers; and take "them in the bunch, and their whole aſſembly are a club "of hypocrites, where ſix dozen of ſchiſmatics ſpend two "hours for four ſhillings a-piece." What opinion the learned Mr Selden had of them appears from the following account. "The Houſe of Parliament once making a queſtion, "whether they had beſt admit Biſhop Uſher to the Aſſembly "of Divines? he ſaid, they had as good enquire, whether "they had beſt admit Inigo Jones, the King's architect, to "the company of mouſe-trap makers?" *Append. ad Libr. Nigr. Scaccarii, per Tho. Hearne*, vol. ii. p. 594. See the noble hiſtorian's character of them, Hiſtory of the Rebellion, vol. i. p. 414. Mr Milton's, in the impartial Examination of Mr Neale's 2d vol. of the Hiſtory of the Puritans, p. 380. and the opinion of Dr Gregory Williams, Lord Biſhop of Oſſory, Cent. of eminent Preſbyterian Preachers, Pref. p. 3, 4. and Mr Whitelock's, in his Memorials, p. 71.

℣. 816, 817. *For when men run a-whoring thus—With their inventions*, &c.] See Pſalm cvi. 39.

℣. 820. —*worſhipping of Dagon.*] See 1 Mac. x. 84. xi. 4.

℣. 821. *Quoth Hudibras, I ſmell a Rat.*] See Don Quixote, vol. II. chap. x. p. 131.

(For that Bear-baiting ſhould appear
Jure divino lawfuller
Than Synods are, thou doſt deny,
Totidem verbis; ſo do I:)
Yet there's a fallacy in this;
For if by ſly Homæoſis,
Tuſſis pro crepitu, an art
Under a cough to ſlur a f—t,
Thou wou'dſt ſophiſtically imply
Both are unlawful, I deny.
And I (quoth Ralpho) do not doubt
But Bear-baiting may be made out
In goſpel-times, as lawful as is
Provincial or Parochial Claſſis:
And that both are ſo near of kin,
And like in all, as well as ſin,
That put 'em in a bag, and ſhake 'em,
Yourſelf o' th' ſudden wou'd miſtake 'em,
And not know which is which, unleſs
You meaſure by their wickedneſs:
For 'tis not hard t' imagine whether
O' th' two is worſt, tho' I name neither.
Quoth Hudibras, thou offer'ſt much,
But art not able to keep touch.
Mira de lente, as 'tis i' th' adage,
Id eſt, to make a leek a cabbage;

℣. 824. *ad amuſſim.*] Exactly. Vid. *Eraſmi Adag. chil.* I. cent. v. prov. 96.

℣. 830. —*Homæoſis.*] An explanation of a thing, by ſomething reſembling it.

℣. 831, 832. Tuſſis pro crepitu, *an art,* &c.] Theſe two lines left out in the editions 1674, 1684, 1689, 1700, and reſtored 1704. See Ray's Proverbs, 2d edit. p. 179.

℣. 849, 850. Mira de lente, *as 'tis i' th' adage,*—Id eſt, *to make a leek a cabbage;*] Rodolphus Agricola, *Vir immortalitate dignus, libro Dialectices tertio, teſtatur apud Græcos*

Thou wilt at beſt but *ſuck a bull*,
Or ſhear ſwine, all cry and no wool;
Or what can Synods have at all,
With Bear that's Analogical?
Or what relation has debating
Of church-affairs, with Bear-baiting?
A juſt compariſon ſtill is
Of things *ejuſdem generis*.
And then what Genus rightly doth
Include and comprehend them both;
If Animal, both of us may
As *juſtly* paſs for Bears as they;

proverbio dici ſolere, Egregia de lente, quoties res humilis et puſilla magnis laudibus attolleretur: perinde quaſi lentem, minutum, ac vile legumen ſplendidis encomiis efferras opinor Græcis efferri hunc in modum, Δεινὰ περὶ φακῆς. *Eraſmi Adag. chil.* IV. cent. v. prov. 30.

℣. 851. *Thou wilt at beſt but* ſuck a bull,] Alluding to that proverbial ſaying, *As wiſe as the Waltham calf, that went nine miles to ſuck a bull.* The Cynic ſaid of two impertinent diſputants, (ſee Spectator, No. 138.) "The one "of theſe fellows is milking a ram, and the other holds "the pail." This and the following line thus altered, 1674.

"Thou canſt at beſt but overſtrain
"A paradox, and thy own brain."

Thus they continued in the editions 1684, 1689, 1700, reſtored in 1704, in the following blundering manner, *Thou'lt be at beſt but ſuch a bull*, &c. and the blunder continued, I believe, in all the editions to this time.

℣. 852. *Or ſhear ſwine, all cry and no wool.*] "Now that "ever a wiſe woman ſhould ſee her maſter come to this, "to run a wool-gathering: I would it were ſo well; but "the wool that we ſhall have, is as much as the devil "(God bleſs us) got, when he ſhore a hog." Don Quixote, vol. III. chap. xiii. p. 116. Gayton's Notes, book I. chap. v. page 17.

℣. 854. ——*Analogical.*] *i. e.* Proportional.

℣. 860. *Include*, &c.] In the two firſt editions of 1663.

"Comprehend them incluſive both."

℣. 862. *As likely*—] In the two firſt editions.

For we are animals no leſs,
Although of diff'rent Specieſes.
But, Ralpho, this is no fit place,
Nor time to argue out the caſe:
For now the field is not far off,
Where we muſt give the world a proof
Of deeds, not words, and ſuch as ſuit
Another manner of diſpute.
A controverſy that affords
Actions for arguments, not words:
Which we muſt manage at a rate
Of proweſs and conduct adequate
To what our place and fame doth promiſe,
And all the godly expect from us.

℣. 871, 872. *A controverſy that affords—Actions for arguments, not words.*] Alluding to the character of Drances in Virgil's Aeneid, *lib.* xi. 338, 339.

——*Lingua melior, ſed frigida bello*
Dextera——

Such perſons may, in the ſtyle of the writer of the famous Hiſtory of Guy Earl of Warwick, cant. iv. be called "Good "proper fellows of their tongues, and tall."

℣. 876. *All the godly*, &c.] The Preſbyterians and ſectaries of thoſe times, called themſelves *the godly*, and all that were for the Church and King *the ungodly*; though they themſelves were a pack of the moſt ſanctified knaves that ever lived upon earth; and 'twas the obſervation of Harry Martyn, L'Eſtrange's Fables, part ii. moral to fab. 87. "That "one godly knave was worth fifty arrant knaves, and in "proof, he offered to be judged by the four Evangeliſts." *Rebel.* "I laugh to think how when I counterfeit a whining "paſſion, and talk of God and goodneſs, walk with a ſad "and mortified countenance, how I'm admired among the "brethren, and ſtyled A Man of God." (Committee-man Curried, by Sam. Sheppard, act iii. p. 9. 1674. Royal Library Cambridge.) They acted very much like that conſummate hypocrite, Richard Duke of Glouceſter, in whoſe mouth Shakeſpeare (ſee Richard III. act i. vol. V. p. 422.) puts the following words:

Nor ſhall they be deceiv'd, unleſs
We're ſlurr'd and outed by ſucceſs:
Succeſs, the mark no mortal wit,
Or ſureſt hand, can always hit:
For whatſoe'er we perpetrate,
We do but row, w'are ſteer'd by Fate,

" But then I ſigh, and with a piece of ſcripture
" Tell them, that God bids me do good for evil;
" And thus I cloke my naked villainy
" With old odd ends ſtolen forth of holy writ,
" And ſeem a ſaint when moſt I play the devil."

Mr Cowley (ſee Cutter of Coleman-ſtreet, act i. ſcene 2.) deſcribes them in the character of Barebottle, the ſoapboiler; " He was a very rogue, that's the truth on't, in the buſi-" neſs between man and man; but as to Godward, he was " always accounted an upright man, and very devout." See the Fable of the Hypocrite. L'Eſtrange, vol. i. fab. 497.

℣. 882. ——*w'are ſteer'd by Fate.*] The Preſbyterians in thoſe days were exceeding zealous for the doctrine of Predeſtination; and of opinion that all things muſt happen as was decreed or fated. (Dr *B.*) The author of A Tale of a Tub, (p. 199.), ſpeaking of Jack (the Calviniſt, or Preſbyterian) ſays, " He would ſhut his eyes as he walked along " the ſtreets; and if he happened to bounce his head againſt " a poſt, or fall into the kennel (as he ſeldom failed to do " one or both) he would tell the gibing prentices that " looked on, that he ſubmitted with entire reſignation as to " a trip or blow of Fate; with which he found, by long ex-" perience, how vain it was either to wreſtle or cuff; and " whoever durſt undertake to do either, would be ſure to " come off with a ſwinging fall, or a bloody noſe: it was " ordained (ſaid he) ſome few days before the creation, " that my noſe and this very poſt ſhould have a rencounter, " and therefore Providence thought fit to ſend us both into " the world in the ſame age, and to make us countrymen " and fellow-citizens. Now had my eyes been open, it is " very likely the buſineſs had been a great deal worſe; for " how many a confounded ſlip is daily got by man, with all " his foreſight about him." Of this opinion was that Lay-elderly coachman, (ſee L'Eſtrange's Fables, vol. ii. fab. 276.), who, as a perſon of honour was following his bowl upon a caſt, and crying, *Rub, rub, rub,* to it, croſſed the green

Which in ſucceſs oft diſinherits,
For ſpurious cauſes, nobleſt merits.
Great actions are not always true ſons
Of great and mighty reſolutions:
Nor do the bold'ſt attempts bring forth
Events ſtill equal to their worth:
But ſometimes fail, and in their ſtead
Fortune and cowardice ſucceed.
Yet we have no great cauſe to doubt;
Our actions ſtill have borne us out:
Which tho' th' are known to be ſo ample,
We need not copy from example;
We're not the only perſon durſt
Attempt this province, nor the firſt.
In Northern clime a val'rous knight
Did whilom kill his Bear in fight,
And wound a fiddler: we have both
Of theſe the objects of our wroth,

upon him, with theſe words in his mouth: *My Lord, leave that to God.* See Spectator, No. 142. and an account of the Stoical interpretation of fate, *Aegidii Menagii Obſervat. in Diogenem Laertium, lib* VII. *ſegm.* cl. p. 321.

℣. 897, 898. *In Northern clime a val'rous knight—Did whilom kill his Bear in fight,* &c.] Whether this is true hiſtory or fiction, I really cannot tell, though in both romance and hiſtory there are inſtances of knights killing of bears. See the Hiſtory of Fortunatus, (who killed a wild bear), chap. viii. *Vulgario,* vol. III. No. 3. *Bibl. Pepyſian.* Amadis of Greece: or, The Knight of the Burning Sword, chap. ii. pag. 2, 3, 4to. Engliſh Lovers, a romance, 1662. part II. b. ii. p. 170. and Robinſon Cruſoe. An account of the remarkable defeat of a wild bear, in the preſence of Baſilides (Baſilowitz) tyrant of Muſcovy. (*Rer. Muſcovit. Comment. Sigiſmundi,* &c. 1600. p. 318.) And a later inſtance of the King of Sweden's hunting and killing wild bears with only a forked ſtick in his hand, Military Hiſtory of Charles XII. King of Sweden, by Guſtavus Alderfeld, 1740. vol. I. p. 21.

And equal fame and glory from
Th' attempt, or victory to come.
'Tis ſung, there is a valiant Mamaluke
In foreign land, yclep'd——
To whom we have been oft compar'd
For perſon, parts, addreſs and beard;

℣. 903. ——*Mamaluke.*] * Mamalukes, the name of the militia of the Sultans of Egypt; it ſignified a ſervant or ſoldier; they were commonly captives, taken from amongſt the Chriſtians, and inſtructed in military diſcipline, and did not marry: their power was great, for, beſides that the Sultans were choſen out of their body, they diſpoſed of the moſt important offices of the kingdom; they were formidable about 200 years, till at laſt, Selim, Sultan of the Turks, routed them, and killed their Sultan, near Aleppo, 1516, and ſo put an end to the empire of the Mamalukes, which had laſted 267 years. Paulus Jovius, *&c.* See Baumgarten's Travels, Churchill's Voyages, *&c.* vol. I. p. 407, *&c.* edit. 1732. Purchas's Pilgrims, part ii. *lib.* vi. p. 841, 842. Ibid. vol. V. book vi. p. 657, 658. Fuller's Hiſtory of the Holy War, book II. chap. xl. p. 97. book IV. chap. xix. p. 200. Sandys's Travels.

℣. 904. *In foreign land, yclep'd*——] The writers of the General Hiſtorical Dictionary, vol. VI. p. 291. imagine, "that the chaſm here is to be filled up with the words Sir "Samuel Luke, becauſe the line before it is of ten ſyl-"lables, and the meaſure of the verſe generally uſed in "this poem is of eight."

℣. 905. *To whom we have been oft compar'd.*] See Preface, and Mr Butler's Memoirs, 1649, 1650, where he has given a moſt ludicrous deſcription of Sir Samuel Luke's perſon, in proſe and verſe. Sir Samuel was governor of Newport Pagnel in the county of Bucks. In the MS. Collections of my worthy friend the Rev. Dr Philip Williams, late Preſident of St John's College, Cambridge, and now Rector of Barrow in Suffolk, (vol. III. No. 62.), there is an original letter from Sir Samuel Luke, to Mr Pym, intimating that the Earl of Eſſex's forces had beat the King's garriſon out of Newport, Oct. 29. 1643. and a letter in the ſame volume (No. 67. Nov. 2.) deſiring the weekly ſum of 1000 *l.* for the garriſon of Newport, to be raiſed in the counties of Bedford, Hertford, and Northampton, and another in vol. IV.

Both equally reputed ſtout,
And in the ſame cauſe both have fought:
He oft in ſuch attempts as theſe
Came off with glory and ſucceſs:
Nor will we fail in th' execution,
For want of equal reſolution.
Honour is like a widow, won
With briſk attempt, and putting on;
With ent'ring manfully, and urging,
Not ſlow approaches, like a virgin.

No. 3. to Mr Lenthall the ſpeaker, giving an account of the ſtate of Newport Pagnel, of which he was then governor. (See Whitelock's Memorials, 2d ed. 1732. p. 144. W. Lilly's Hiſtory of his Life and Times, edition 1715. p. 46.) In January 11. 1646, "an order for four thouſand five hundred "pounds for Sir Samuel Luke his arrears out of Gold-"ſmith's-hall." (Whitelock, ibid. p. 234.) And yet, notwithſtanding his active behaviour againſt the King, and his friends at that time, (ſome remarkable inſtances of which are upon record, and among the reſt, that of his plundering the Duke of Vendoſme about February 1642, at Uxbridge, in his return from viſiting the King at Oxford, though he had obtained a paſs from the Cloſe Committee, that he might be free from any lett or moleſtation in his journey; *Mercurius Ruſticus*, No. viii. p. 87, 88.), I cannot but think, that the writer of Mr Butler's ſhort life is miſtaken in his obſervation; "That Sir Samuel Luke, to his diſhonour, was "an eminent commander under Uſurper Cromwell;" for Sir Samuel Luke, and his father Sir Oliver Luke, are both in the liſt of the Secluded Members, who were turned out, or forcibly kept out of the houſe, to make way for the King's trial or murder. See Ruſhworth's Collections, vol. VII. p. 1355. Walker's Hiſtory of Independency, part i. p. 36, 46. Impartial Examination of Mr Neal's 4th vol. of the Hiſt. of the Puritans, p. 250, *&c.*

℣. 913. *Honour is like a widow, won.*] See Hudibras at Court, Remains.——Ray's Proverbs.——And the conditions of marrying widows by the Salique and Saxon laws. *Stephani Jo. Stephanii*, in *lib.* v. *Hiſt. Daniæ Saxonis Grammatici*, p. 122. and Spectator, No. 566.

This ſaid, as yerſt the Phrygian knight,
So ours, with ruſty ſteel did ſmite
His Trojan horſe, and juſt as much
He mended pace upon the touch;
But from his empty ſtomach groan'd
Juſt as that hollow beaſt did ſound,
And angry anſwer'd from behind,
With brandiſh'd tail and blaſt of wind.
So have I ſeen, with armed heel,
A wight beſtride a *common-weal;*

℣. 917, 918. *This ſaid, as yerſt the Phrygian knight,—So ours, with ruſty ſteel did ſmite—His Trojan horſe,* &c.] Alluding to Laocoon, who ſuſpecting the treachery of the Grecians, ſmote their wooden horſe with a ſpear:

——*Equo ne credite Teucri,* &c.

Virg. Aen. ii. 48, *&c.* See Mr Dryden's tranſ.

℣. 921, 922. *But from his empty ſtomach groan'd,—Juſt as the hollow beaſt did ſound.*] J. Taylor, the water-poet, Works, p. 3. thus deſcribes the Trojan horſe:

" When aged Ganymede carouſing nectar,
" Did leave the Greeks much matter to repine on;
" Until the wooden horſe of truſty Sinon
" Foal'd a whole litter of mad colts in harneſs,
" As furious as the hoſt of Holofernes.

See Don Quixote, vol. IV. chap. xli. p. 394.

℣. 925, 926. *So have I ſeen, with armed heel,—A wight beſtride a* common-weal, *&c.*] Alluding probably to that harmleſs inoffenſive perſon Richard Cromwell; who was diſpoſſeſſed of the government as Protector, in a ſmall time; which is hinted at by the following Loyal Songſters.

" But Nol a rank rider gets firſt in the ſaddle,
" And made her ſhow tricks, and curvet, and rebound;
" She quickly perceiv'd he rode widdle-waddle,
" And, like his coach-horſes, threw his Highneſs to
" ground.
" Then Dick being lame, rode holding by the pummel,
" Not having the wit to get hold of the rein;
" But the jade did ſo ſnort at the ſight of a Cromwell,
" That poor Dick and his kindred turn'd footmen again."

A Bal. Col. of Loyal Songs, reprinted 1731. vol. ii. p. 231.

While ſtill the more he kick'd and ſpurr'd,
The leſs the ſullen jade has ſtirr'd.

The notes upon this Canto cannot be better concluded, than with a compliment paid to Mr Butler, by a poet who was the beſt imitator of the life and ſpirit of Hudibras. It is a good defence of our Poet, for abruptly breaking the thread of his narration at the end of this Canto.

" But ſhall we take the muſe abroad,
" To drop her idly on the road;
" And leave our ſubject in the middle,
" As Butler did his bear and fiddle?
" Yet he, conſummate maſter, knew
" When to recede, and where purſue:
" His noble negligences teach
" What other folks deſpair to reach;
" He, perfect maſter, climbs the rope,
" And balances your fear and hope:
" If after ſome diſtinguiſh'd leap
" He drops his pole, and ſeems to ſlip;
" Strait gath'ring all his active ſtrength,
" He riſes higher half his length.
" With wonder you approve his ſlight;
" And owe your pleaſure to your fright.
" But like poor Andrew, I advance
" Falſe mimic of my maſter's dance,
" Around the cord a-while I ſprawl,
" And then, though low, in earneſt fall."

Prior's Alma, cant. ii. Mr *B.*

HUDIBRAS.

CANTO SECOND.

THE ARGUMENT.

The catalogue and character
Of th' enemies beſt men of war;
Whom, in a bold harangue, the Knight
Deſies and challenges to fight:
H' encounters Tagol, routs the bear,
And takes the Fiddler priſoner,
Conveys him to inchanted caſtle,
There ſhuts him faſt in wooden Baſtile.

THERE was an ancient ſage Philoſopher,
That had read Alexander Roſs over,
And ſwore the world, as he cou'd prove,
Was made of fighting and of love:

ARGUMENT. ℣. 8. *Then ſhuts him faſt in wooden Baſtile.*] In the ſtocks, The ſtate priſon in France ſo called. See Hiſtory of the Baſtile at Paris, by Conſtantine de Rennevile, tranſlated into Engliſh, 1715. *Baſtile ab Anglis, cum hic dominarentur, ut vulgo creditur, conſtructa; tametſi Ruæus ſcribat Hugonem Aubriorum, præfectum urbis, id munimentum, regnante Carolo V. feciſſe,* &c. Vid. *Zeilleri Topograph. Galliæ,* Vol. I. p. 44.

CANT. ℣. 1, 2. *There was an ancient ſage Philoſopher,—That had read Alexander Roſs over.*] This verſe runs the ſame fate with the eleventh of the firſt Canto, in being cenſured by Mr Addiſon, (Spectator No. 60.) for being more frequently quoted than the fineſt pieces of wit in the whole; as he gives no reaſon why this couplet does not deſerve a quotation, ſo his cenſure lets us know what a value men of wit have put upon it; (Mr *B.*) Alexander Roſs was

Juſt ſo romances are, for what elſe
Is in them all, but love and battels?
O' th' firſt of theſe w' have no great matter
To treat of, but a world o' th' latter;
In which to do the injur'd right
We mean, in what concerns juſt fight.
Certes our authors are to blame,
For to make ſome well-ſounding name,
A pattern fit for modern knights,
To copy out in frays and fights,
(Like thoſe that a whole ſtreet do raze,
To build a palace in the place),

a Scotch Divine, and one of the chaplains to King Charles I. who wrote a book, entitled, A view of all Religions in the World, from the Creation to his own time: which book has had many impreſſions: the 6th was publiſhed in the year 1696.

℣. 5. *Juſt ſo romances are.*] An exquiſite ſatire on modern romances, where a great number of different characters are introduced, for no other end but to be demoliſh'd by the hero. (Mr *W.*) The Spectator ſpeaking (No. 26.) of the tombs in Weſtminſter-Abbey, ſays, "They put me in mind "of ſeveral perſons mentioned in battles of Heroic Poems, "who have ſounding names given them for no other reaſon, "but that they may be killed, and are celebrated for no-"thing but being knock'd on the head."

Γλαῦκον τε Μεδοντα τε Θερσιλοχον τε. Homer.

Glaucumque, Medontaque, Therſilocumque. Virgil.

Ibid. ℣. 5, 6.—*for what elſe—Is in them all, but love and battles,* &c.] See Don Quixote, vol. I. p. 8. vol. III. chap. xxxii. p. 315. Mr Gayton in his notes upon Don Quixote, chap. v. p. 5, 6. obſerves, "That a knight without "a lady, is like a fiddle without a bridge, a body without "a head, a ſoldier without a ſword, a monkey without a "tail, a lady without a looking-glaſs, a glaſs without a "face, a face without a noſe."

℣. 15, 16. *Like thoſe that a whole ſtreet do raze,—To build a palace in it's place.*] Alluding probably to the building of Somerſet-houſe in the Strand, in the reign of King Edward VI. for which one pariſh church, and three

They never care how many others
They kill, without regard of mothers,
Or wives, or children, ſo they can
Make up ſome fierce, dead-doing man,
Compos'd of many ingredient valours,
Juſt like the manhood of nine tailors:
So a wild Tartar, when he ſpies
A man that's handſome, valiant, wiſe,

Epiſcopal houſes in the Strand were pull'd down; and ſome ſuperſtitious buildings about St Paul's, and the ſteeple of that church; and the greateſt part of the church of St John of Jeruſalem, not far from Smithfield: and the materials employed in the ſame work. See Strype's Memorials of the Reformation, vol. ii. p. 181. Echard's Hiſtory of England, vol. i. p. 729.

℣. 20. *Make up ſome fierce, dead-doing man.*] "Stay "thy dead-doing hand," ſays Nicodemus to Cornelius, ſee Beaumont and Fletcher's Works, folio. 1679. part ii. p. 539.

℣. 22. *Juſt like the manhood of nine tailors:*] *Nine tailors*, 'tis commonly ſaid, make a man: The Spect. No. 28. alluding to this ſaying, obſerves the impropriety of ſeeing a tailor at the ſign of a lion. See how Sir R. L'Eſtrange proves a tailor to be no man, from the uſual way of interpreting ſcripture in thoſe times. (part i. fab. 494.) Petruchio (ſee Shakeſpeare's Taming the Shrew, vol. ii. p. 335.) uſes his tailor with as much contempt, as if he had really been but the ninth part of a man. "Thou thread, (ſays he), thou "thimble, thou yard, three quarters, half-yard, quarter, "nail,——thou flea, thou nit, thou winter-cricket thou! "braved in mine own houſe with a ſkeen of thread: away "thou rag, thou quantity, thou remnant, &c. I ſhall ſo "bemete thee with thy yard, as thou ſhalt think of prating "whilſt thou liveſt."

℣. 23, 24. *So a wild Tartar, when he ſpies,—A man that's handſome, valiant, wiſe,* &c.] The Spectator makes the like obſervation, No. 126. "that the wild Tartars are "ambitious of deſtroying a man of the moſt extraordinary "parts and accompliſhments, as thinking, that upon his "deceaſe, the ſame talents, whatſoever poſt they qualified "him for, enter of courſe into his deſtroyer."

If he can kill him, thinks t' inherit
His wit, his beauty, and his ſpirit:
As if juſt ſo much he enjoy'd,
As in another is deſtroy'd.
For when a giant's ſlain in fight,
And mow'd o'erthwart, or cleft downright,
It is a heavy caſe no doubt,
A man ſhould have his brains beat out,
Becauſe he's tall, and has large bones;
As men kill beavers for their ſtones.

℣. 30. *And mow'd o'erthwart*, &c.] Alluding to romances; and probably to Hector's cutting King Prothenor's body in two, with one ſtroke of his ſword. See Hiſtory of the Deſtruction of Troy, b. iii. chap. xii.

℣. 31, 32, 33. *It is a heavy caſe no doubt,—A man ſhould have his brains beat out,—Becauſe he's tall, and has large bones;*] Alluding to the caſe of many cavaliers who ſuffered for their bravery, and among the reſt to that of the brave Lord Capel, of whom 'twas obſerv'd, Hiſt. of Independency, part ii. p. 133. that (notwithſtanding quarter was granted him), "they durſt not let him live."

℣. 34. *As men kill beavers for their ſtones.*] Caſtor, which is generally taken for the beaver's ſtones, (though a miſtake, according to Sir Thomas Browne, ſee Vulgar Errors, b. iii. chap. 4. and Philoſophical Tranſactions, vol. III. No. xlix. p. 993.) is from an amphibious animal, not much unlike the Engliſh otter: ſome of it is brought from Hudſon's Bay in New-England, but the beſt from Ruſſia: it is of great uſe in many diſtempers, but more eſpecially in hyſteric, and hypochondriacal caſes. See the ſtrange effects of an ointment made of it, Notes upon Creech's Lucretius, book vi. p. 710.) It was a very ancient opinion that the beaver, to eſcape the hunter, bit off his teſticles. See Aeſop's 29th fab. To this Juvenal alludes, ſat. xii. l. 34, 35, 36.

——*Imitatus Caſtora, qui ſe*
Eunuchum ipſe facit, cupiens evadere damno
Teſticulorum; *adeo medicatum intelligit inguen.*

"Juſt as the beaver, that wiſe thinking brute,
"Who, when hard hunted, on a cloſe purſuit
"Bites off his ſtones, the cauſe of all the ſtrife,
"And pays them down a ranſom of his life."

Mr Dryden.

But as for our part, we ſhall tell
The naked truth of what befel;
And as an equal friend to both
The Knight and Bear, but more to troth,
With neither faction ſhall take part,
But give to each his due deſert;
And never coin a formal lie on't,
To make the Knight o'ercome the Giant:
This b'ing profeſt, we've hopes enough,
And now go on where we left off.
They rode, but authors having not
Determin'd whether pace or trot,
(That is to ſay, whether *tollutation*,
As they do term't, or *ſuccuſſation*),
We leave it, and go on, as now
Suppoſe they did, no matter how;
Yet ſome from ſubtle hints have got
Myſterious light it was a trot.
But let that paſs: they now begun
To ſpur their living engines on.

See Dubartas's Divine Weeks, tranſlated by Silveſter, p. 166. Caſtor animal a *Caſtrando Gul. Alvern. Epi. Pariſiens. op.* p. 468. edit. Venet. 1591. Don Quixote, vol. I. book iii. p. 209. but Sir Thomas Browne, Vulgar Errors, book iii. chap. 4. has fully diſproved this opinion, from authors of note, both ancient and modern. See an account of beavers formerly in Cardiganſhire, in the river Tivy, Drayton's Poly-Olbion, ſixth ſong, p. 88, 89. See this fable moraliz'd, *Fra. Valeſii lib. de Sacra Philoſophia, cap.* iii. p. 82.

℣. 37, 38. *And as an equal friend to both,—The Knight and Bear, but more to troth.*] Amicus Socrates, amicus Plato, ſed magis amica veritas.

℣. 47, 48. *That is to ſay, whether* tollutation,—*As they do term't, or* ſuccuſſation.] * *Tollutation* and *ſuccuſſation*, are only Latin words for ambling and trotting, though I believe both were natural amongſt the old Romans; ſince I never read they made uſe of the tramel, or any other art to pace their horſes.

For as whipp'd tops, and bandy'd balls,
The learned hold, are animals;
So horſes they affirm to be
Mere engines made by Geometry;
And were invented firſt from engines,
As Indian Britons were from Penguins.

℣. 55, 56. *For as whipp'd tops, and bandy'd balls,—The learned hold, are animals.*] Thoſe philoſophers who held horſes to be machines or engines might, with no greater abſurdity, hold whipped tops to be animals. Mr *B.*

℣. 58. *Mere engines made by Geometry;*] Des Cartes, who died in the court of Chriſtina Queen of Sweden, *anno* 1654. (ſee Collier's Hiſtorical Dictionary), taught that horſes, and other brute animals, had no life in them, but were mere engines moved by certain ſprings, like clock-work, having neither ſenſe nor perception of any thing. (Dr *B.*) See a confutation of his opinion, Turkiſh Spy, vol. II. letter 26. vol. IV. book iii. letter 4. vol. IV. b. iv. letter 7. vol. VII. b. iii. letter 8.

℣. 59, 60. *And were invented firſt from engines,—As Indian Britons were from Penguins.*] As Des Cartes is the perſon ſneered in the firſt line, ſo probably the learned Mr Selden, with others, may be intended in the ſecond. He tells us, (Notes upon Drayton's Poly-Olbion, p. 148,) "That about "the year 1570, Madoc, brother to David ap Owen, Prince "of Wales, made a ſea voyage to Florida, and by probabi-"lity thoſe names of Capo de Broton in Norimberg, and "Penguin in part of the Northern America, for a white "rock, and a white-headed bird, according to the Britiſh, "were relicts of this diſcovery; ſo that the Welſh may "challenge priority of finding that new world, before the "Spaniard, Genoa, and others mentioned by Lopez, Mari-"naeus, and the reſt of that kind." Mr Butler's meaning ſeems to be hit off, in the following note communicated to me by an admirable lady, who, as ſhe is endued with all the excellencies and perfections of her ſex, is well known to the learned world for ſome uſeful and valuable tracts ſhe has publiſhed, and for her great and uncommon attainments in literature: her name, was I at liberty to mention it, would do great honour to my notes.

"The Author's explanation of the laſt line, which is an "illuſtration of the firſt, muſt, I think, be the clew which

So let them be, and, as I was ſaying,
They their live engines ply'd, not ſtaying
Until they reach'd the fatal champain,
Which th' enemy did then incamp on;
The dire Pharſalian plain, where battel
Was to be wag'd 'twixt puiſſant cattel,
And fierce auxiliary men,
That came to aid their brethren;
Who now began to take the field,
As Knight from ridge of ſteed beheld.

" muſt lead us to the meaning of theſe lines. He tells us, " that ſome authors have endeavoured to prove from the " bird call'd *penguin*, and other Indian words, that the " Americans are originally derived from Britons; that is, " that theſe are Indian Britons; and, agreeable to this, ſome " authors have endeavoured to prove from engines, that " horſes are mere engines made by geometry. But have " theſe authors proved their points? Certainly not. Then " it follows, that horſes, which are mere engines made by " geometry, and Indian Britons, are mere creatures of the " brain, invented creatures: and if they are only invented " creatures, they may well be ſuppoſed to be invented from " engines and penguins, from whence theſe authors had " endeavoured, in vain, to prove their exiſtence. Upon the " whole, I imagine that in theſe, and the lines immediate- " ly preceding, three ſorts of writers are equally bantered " by our Author;—thoſe who hold machines to be animals; " thoſe who hold animals to be machines; and thoſe who " hold that the Americans are deriv'd from Britons."

Mr Warburton obſerves upon theſe lines, " That the " thought is extremely fine, and well expoſes the folly of a " philoſopher, for attempting to eſtabliſh a principle of " great importance in his ſcience, on as ſlender a foun- " dation as an etymologiſt advances an hiſtorical conjec- " ture."

℣. 65. *The dire Pharſalian plain.*] * Pharſalia is a city of Theſſaly, famous for the battle won by Julius Caeſar againſt Pompey the Great, in the neighbouring plains, in the 607th year of Rome; of which read Lucan's Pharſalia.

For as our modern wits behold,
Mounted a pickback on the old,
Much further off, much further he,
Rais'd on his aged beaſt, cou'd ſee;
Yet not ſufficient to deſcry
All poſtures of the enemy;
Wherefore he bids the Squire ride further,
T' obſerve their numbers, and their order;
That, when their motions he had known,
He might know how to fit his own.
Mean-while he ſtopp'd his willing ſteed,
To fit himſelf for martial deed:
Both kinds of metal he prepar'd,
Either to give blows, or to ward;
Courage and ſteel, both of great force,
Prepar'd for better, or for worſe.
His death-charg'd piſtols he did fit well,
Drawn out from life-preſerving vittle.
Theſe being prim'd, with force he labour'd
To free's ſword from retentive ſcabbard;
And after many a painful pluck,
From ruſty durance he bail'd tuck.

℣. 71, 72. *For as our modern wits behold,—Mounted a pick-back on the old,* &c.] A banter on thoſe modern writers who held, (as Sir William Temple obſerves, Eſſay on ancient and modern Learning), "That as to knowledge, "the moderns muſt have more than the ancients, becauſe "they have the advantage both of theirs and their own; "which is commonly illuſtrated by a dwarf's ſtanding upon "a giant's ſhoulders, or ſeeing more or farther than he."

℣. 74. *Rais'd on,* &c.] *From off,* in the two firſt editions of 1663.

℣. 85, 86.] Thus altered 1674:

"Courage within, and ſteel without,
"To give and to receive a rout."

℣. 92.] Thus altered 1674:

"He clear'd at length the rugged tuck."

Then ſhook himſelf, to ſee that proweſs
In ſcabbard of his arms ſat looſe;
And rais'd upon his deſp'rate foot,
On ſtirrup-ſide he gaz'd about,
Portending blood, like blazing ſtar,
The beacon of approaching war.

Ver. 97, 98. *Portending blood, like blazing ſtar,—The beacon of approaching war.*] All apparitions in the air have been vulgarly numbered with prodigies preternatural, (ſee Spenſer's Prodigies, 2d edit. p. 182.) and comets to be of baleful influence. Such was the blazing comet which appeared when the Emperor Charles V. ſickened, increaſed as his diſeaſe increaſed, and at laſt ſhooting its fiery hair point blank againſt the monaſtery of St Juſtus where he lived, in the very hour the Emperor died, the comet vaniſhed. (See Baker's hiſtory of the Inquiſition, p. 355.) Richard Corbet, in his verſes inſcribed to Sir Thomas Ayleſbury, on occaſion of the blazing ſtar which appeared before the death of King James's queen, 1618, has the following lines:

"Hath this fame ſtar been object of the wonder
"Of our forefathers, ſhall the ſame come under
"The ſentence of our nephews, write, and ſend,
"Or elſe this ſtar a quarrel doth portend."

The ancients were of opinion, that they portended deſtruction: *Cometas Græci vocant noſtri crinitas horrentes crine ſanguineo, et comarum modo in vertice hiſpidas. Diri cometæ quidni? Quia crudelia, atque immannia, famem, bella, clades, cædes, morbos, everſiones urbium, regionum vaſtitates, hominum interitus portendere creduntur,* &c. *Plinii Nat. Hiſt. lib.* xi. *caput* 25. *Vide plura, Henrici Meibomii Nat. in Witichind. Annal. Saxon. Rer. Germanic. tom.* I. p. 691. *Jo. Major. Hiſt. Majoris-Britanniæ, lib.* ii. *f.* 27. Turkiſh Spy, vol. VI. b. iii. letter 15. vol. VIII. b. iv. letter 6. *id. ib.* letter 8. Keil's Aſtronomical Lectures, 17th *de cometis*. But this opinion is bantered by Dr Harris, Aſtronomical Dialogues, 2d edit. p. 138. See an account of the ſeveral blazing ſtars and comets that have appeared in theſe kingdoms, in Stowe's Annals *paſſim. Chronicon Saxonicum*, by the preſent Lord Biſhop of London. Dr Harris's Aſtronomical Dialogues, p. 141. *vid. etiam Hiſtoriam Cometarum, ab Anno Mundi* 3483. *ad Annum*

Ralpho rode on with no leſs ſpeed
Than Hugo in the foreſt did;
But far more in returning made;
For now the foe he had ſurvey'd,
Rang'd, as to him they did appear,
With Van, Main Battle, Wings and Rear.
I' th' head of all this warlike rabble,
Crowdero march'd, expert and able.

Chriſti 1618. *Alſtedii Theſaur. Chronologic. edit.* 1628 p. 484. *ad* 493. inclusive.

℣. 99, 100. *Ralpho rode on with no leſs ſpeed—Than Hugo in the foreſt did;*] Thus altered in the edition of 1674:

"The Squire advanc'd with greater ſpeed,
"Than could b' expected from his ſteed."

Reſtored in 1704. This Hugo was ſcoutmaſter to Gondibert, when he and his party of hunters were in danger of an ambuſcade from Oſwald and his forces: he ſent little Hugo to reconnoitre the enemy. See Sir W. Davenant's Gondibert, 4to edit. b. I. can. ii. ſect. 66, 67.

Sect. 66.

"The Duke this falling ſtorm does now diſcern,
"Bids little Hugo fly, but 'tis to view
"The foe, and their firſt count'nance learn,
"Whilſt firm he in a ſquare his hunters drew.

Sect. 67.

"And Hugo ſoon, light as his courſer's heels,
"Was in their faces, troubleſome as wind,
"And like to it, ſo wingedly he wheels,
"No one cou'd catch what all with trouble find, *&c.*"

(See Sir John Falſtaff's anſwer to Prince John of Lancaſter, 2d part of Henry IV. Shakeſpeare's works, vol. III. p. 509.) Sir William Davenant might probably borrow this thought of Hugo's ſwiftneſs from Titinius's anſwer to Caſſio, (Shakeſpeare's Julius Caeſar, act v. vol. VI. p. 20.) who orders him to view the enemy.

℣. 101, 102. *But with a great deal more return'd,—For now the foe he had diſcern'd.*] In the two firſt editions of 1663.

℣. 105. *I' th' head of all this warlike rabble,*] See the

Inſtead of trumpet and of drum,
That makes the warrior's ſtomach come,
Whoſe noiſe whets valour ſharp, like beer
By thunder turn'd to vineger;
(For if a trumpet ſound, or drum beat,
Who has not a month's mind to combat?)
A ſqueaking engine he apply'd
Unto his neck, on north-eaſt ſide,
Juſt where the hangman does diſpoſe,
To ſpecial friends, the knot of nooſe:
For 'tis great grace, when Stateſmen ſtraight
Diſpatch a friend, let others wait.

deſcription of Oſwald's Warriors, Gondibert, b. I. can. ii. ſect. 70. to 76 inclusive.

℣. 106. *Crowdero march'd, expert and able.*] So called from *croud*, a fiddle. This was one Jackſon a milliner, who lived in the New-Exchange in the Strand; he had formerly been in the ſervice of the Roundheads, and had loſt a leg in it; this brought him to decay, ſo that he was obliged to ſcrape upon a fiddle from one alehouſe to another for his bread. Mr Butler very judiciouſly places him at the head of his catalogue; for country diverſions are generally attended with a fiddler or bag-piper I would obſerve in this place, that we have the exact characters of the uſual attendants at a bear-baiting fully drawn, and a catalogue of warriors, conformable to the practice of epic poets. Mr *B.*

℣. 113, 114. *A ſqueaking engine he apply'd—Unto his neck, on north-eaſt ſide,*] Why the north-eaſt ſide? Do fiddlers always, or moſt generally, ſtand or ſit according to the points of the compaſs, ſo as to anſwer this deſcription? no, ſurely. I lately heard an ingenious explication of this paſſage, taken from the poſition of a body when it is buried, which being always the head to the weſt, and the feet to the eaſt, conſequently the left ſide of the neck, that part where the fiddle is uſually placed, muſt be due north-eaſt. (Mr *B.*) Perhaps the fiddler and company were marching towards the eaſt, which would occaſion the ſame poſition of the fiddle.

℣. 115, 116. *Juſt where the hangman does diſpoſe,—To ſpecial friends, the knot of nooſe.*] The nooſe, I am told, is always placed under the left ear.

His warped Ear hung o'er the ſtrings,
Which was but Souſe to Chitterlings:
For guts, ſome write, e're they are ſodden,
Are fit for muſic, or for pudden;
From whence men borrow ev'ry kind
Of minſtrelſy, by ſtring or wind.
His griſly Beard was long and thick,
With which he ſtrung his fiddleſtick:
For he to horſetail ſcorn'd to owe,
For what on his own chin did grow.

℣. 121, 122, 123, 124. *For guts, ſome write, e're they are ſodden,—Are fit for muſic, or for pudden;—From whence men borrow ev'ry kind—Of minſtrelſy, by ſtring or wind.*] This thought probably was borrowed from the following words of an humourous writer: *Sed hic maxime ardua a Willichio movetur quæſtio, an in his crepitibus poſſit eſſe muſica? ad quam ſecundum illum magiſtraliter, et reſolutive reſpondemus; eſſe in dipthongis maxime non quidem eam quæ fit voce per ejus inſtrumenta aut impulſu rei cujuſpiam ſonoræ, ut fit in chordis citharæ, vel teſtudinis, vel pſalterii; ſed quæ fit ſpiritu, ſicuti per tubam et tibiam redditur. Quapropter hic non eſt harmonica, vel* Ρυθμικὴ, *ſed organica muſica: in qua ut in aliis, leges componendi et canendi non difficulter, exagitare et conſarcinari poſſent; ita ut acuti et puellares primo loco, poſt illas mediæ vel civiles, aniles, aut vetulares: ultimo graves vel viriles ruſticorum ſtatuerentur, non ſecus ac diatonico canendi genere per Pythagoream dimenſionem diſpoſitum eſt. Vid. Facet. Facetiar.——Faſcic. Nov.* 1657. *De Peditu. ſ.* 29. *p.* 30. *In muſicorum gratiam, quæritur, quot ſint genera crepituum ſecundum differentiam ſoni? Reſp.* 62. *Nam ſicuti Cardanus oſtendit, podex quatuor modis ſimplicibus crepitum format; acutum, gravem, reflexum et liberum; ex quibus compoſitis fiunt modi* 58, *quibus additis quatuor ſimplicibus, erunt ex pralationis differentii* 62. *crepituum genera, Qui volet computet. id. ib. p.* 42. The merry author of a tract, entitled The Benefit of F—t-ng explain'd, p. 11. has improved this whimſical opinion by obſerving "That Dr Blow, in his treatiſe of the Fundamentals "of Muſic, aſſerts, that the firſt diſcovery of harmony was

Chiron, the four-legg'd bard, had both
A beard and tail of his own growth;
And yet by authors 'tis averr'd,
He made uſe only of his beard.
In Staffordſhire, where virtuous worth
Does raiſe the minſtrelſy, not birth;

" owing to an obſervation of perſons of different ſizes ſound-
" ing different notes in muſic by f—t-ng: for while one
" f—t-d in b-fa-b-imi, another was obſerved to anſwer in
" f-faut, and make that agreeable concord called a fifth;
" whence the muſical part had the name of *bum-fiddle*:
" and the firſt invention of the double-curtail, was owing
" to this obſervation. By this rule it would be an eaſy
" matter to form a f—t-ng conſort, by ranging perſons of
" different ſizes in order, as you would a ring of bells, or ſet
" of organ-pipes; which entertainment would prove much
" more diverting round a tea-table than the uſual one of
" ſcandal; ſince the ſweeteſt muſic is allowed to proceed
" from the guts. Then that lady will be reckoned the moſt
" agreeable in converſation, who is the readieſt at *re-*
" *portee*; and to have a good report behind her back,
" would be allow'd a ſtrong argument of her merit." Vives makes mention of a perſon in his time who could f—t in tune. Montaigne's Eſſays, book i. chap. xx. p. 120. edit. 1711. and I have heard of a maſter upon the flute, who upon concluding a tune, generally ſounded an octave with his b—k. f—e. See Spectator's Diſſertation upon the Catcall, No. 361.

℣. 129. *Chiron, the four-legg'd bard.*] * Chiron, a Centaur, ſon to Saturn and Phillyris, living in the mountains, where being much given to hunting, he became very knowing in the virtues of plants, and one of the moſt famous phyſicians of his time. He imparted his ſkill to Eſculapius, and was afterwards Apollo's governor, until being wounded by Hercules, and deſiring to die, Jupiter placed him in heaven, where he forms the ſign of Sagittarius, or, the Archer. Vid. *Diodori Siculi Rer. Antiquar. lib. v. p.* 107. *Alſtedii Theſaur. Chron. p.* 255.

℣. 134. *Does raiſe the minſtrelſy.*] See Dr Plot's Staffordſhire, p. 436, for the whole ceremony; and an account of the charter for incorporating the minſtrels. Manley's Interpreter. See more, *Spelmanni Gloſſarium*, edit. 1664. p. 412. The rhime of Sir Thopas, Chaucer's Works, fol. 67.

Where bulls do chuſe the boldeſt king,
And ruler, o'er the men of ſtring;
(As once in Perſia, 'tis ſaid,
Kings were proclaim'd by a horſe that neigh'd)
He bravely vent'ring at a crown,
By chance of war, was beaten down,
And wounded ſore: his Leg then broke,
Had got a deputy of oke:

Chaucer's Manciple's Tale, folio 84. Minſtrels were not held in ſo high eſteem in all ages and places: for by 4th Hen. IV. chap. 27. 'tis enacted, that to eſchew many diſeaſes and miſchiefs which have happened before this time in the land of Wales, by many waſſers, rimers, minſtrels and other vagabonds, it is ordained, That no maſter rhimer, minſtrel nor vagabond, be in any wiſe ſuſtained in the land of Wales. Pryn's Hiſtrio-maſtix, part i. p. 493.

℣. 137. *As once in Perſia, 'tis ſaid,—Kings were proclaim'd by a horſe that neigh'd.*] Darius was declar'd King of Perſia in this manner, as is related by Herodotus, lib iii. and from him by Dean Prideaux (Connex. ſub ann. 521.) "Seven "princes (of whom Darius was one) having ſlain the uſur-"pers of the crown of Perſia, entered into conſultation "among themſelves about ſettling of the government, and "agreed, that the monarchy ſhould be continued in the "ſame manner as it had been eſtabliſh'd by Cyrus: and "that for the determining which of them ſhould be the "monarch, they ſhould meet on horſeback the next morn-"ing, againſt the riſing of the ſun, at a place appointed "for that purpoſe, and that he whoſe horſe ſhould firſt "*neigh*, ſhould be king. The groom of Darius being in-"formed of what was agreed on, made uſe of a device "which ſecured the crown to his maſter: for the night "before, having tied a mare to the place where they were "the next morning to meet, he brought Darius's horſe "thither, and put him to cover the mare: and therefore as "ſoon as the princes came thither at the time appointed, "Darius's horſe, at the ſight of the place, remembering the "mare, ran thither, and *neigh'd*, whereon he was forth-"with ſaluted king by the reſt, and accordingly placed on "the throne."

℣. 141, 142.——*his Leg then broke—Had got a deputy of oke.*] See Pinkethman's Jeſts, p. 98. and Joe Miller's. I have

For when a ſhin in fight is cropt,
The knee with one of timber's propt,
Eſteem'd more hon'rable than the other,
And takes place though the younger brother.
Next march'd brave Orſin, famous for
Wiſe conduct, and ſucceſs in war:
A ſkiltul leader, ſtout, ſevere,
Now marſhal to the champion Bear.
With truncheon tipp'd with iron head,
The warrior to the liſts he led;
With ſolemn march, and ſtately pace,
But far more grave and ſolemn face;
Grave as the Emperor of Pegu,
Or Spaniſh potentate Don Diego.
This leader was of knowledge great,
Either for charge, or for retreat.

heard of a brave ſea officer, who having loſt a leg and an arm in the ſervice, once order'd the hoſtler upon his travels to unbuckle his leg, which he did; then he bid him unſkrew his arm, which was made of ſteel, which he did, but ſeemingly ſurpriſed; which the officer perceiving, he bid him unſkrew his neck: at which the hoſtler ſcour'd off, taking him for the devil. See the bravery of one of Montroſe's ſoldiers, upon loſing a leg in the battle of Aberdeen, 1644. Impartial Examinat. of Mr Neal's 4th vol. of the Hiſtory of the Puritans, p. 80.

℣. 146. *And takes place tho' the younger brother.*] Alluding to the awkward ſtep a man with a wooden leg makes in walking, who always ſets it firſt. Mr *W.*

℣. 147. *Next march'd brave Orſin.*] *Next follow'd*, in the two firſt editions of 1663. Joſhua Goſling, who kept bears at Paris-garden in Southwark: however, ſays Sir Roger, he ſtood hard and faſt for the Rump-parliament. (Mr *B.*) See an account of Orſon the bearward, in Ben Johnſon's Maſk of Augurs.

℣. 155. *Grave as the Emperor of Pegu,*] See Purchas his Pilgrims, vol. V. book v. ch. 4. Mandelſo's and Olearius's Travels.

℣. 156. *Or Spaniſh potentate Don Diego.*] See an account

He knew when to fall on pell-mell,
To fall back and retreat as well.
So lawyers, left the Bear Defendant,
And Plaintiff Dog, ſhou'd make an end on't,
Do ſtave and tail with Writs of Error,
Reverſe of Judgment, and Demurrer,
To let them breathe a while, and then
Cry Whoop, and ſet them on agen.
As Romulus a wolf did rear,
So he was dry-nurs'd by a bear,
That fed him with the purchas'd prey
Of many a fierce and bloody fray;
Bred up, where diſcipline moſt rare is,
In military Garden-Paris.

of Spaniſh gravity, Lady's Travels into Spain, part i. p. 144, 166. 5th edition.

℣. 159, 160.] Thus altered in the edition of 1674:

"Knew when t' engage his bear pell-mell,
"And when to bring him off as well."

Pell-mell, *i. e.* confuſedly, without order, Fr. of *pele*, locks of wool, and *mele* mixed together.

℣. 167. *As Romulus a wolf did rear,*] "Romulus and "Remus were ſaid to have been nurſed by a wolf; Tele-"phus the ſon of Hercules, by a hind; Peleus the ſon of "Neptune by a mare; and Aegiſthus by a goat: not that "they had actually ſucked ſuch creatures, as ſome ſimple-"tons have imagined, but their nurſes had been of ſuch a "nature and temper, and infuſed ſuch into them." Spect. No. 246.

℣. 168. *So he was dry-nurs'd by a bear.*] *i. e.* Maintained by the diverſion which his bear afforded the rabble. (Mr *W.*) He might likewiſe have the romantic ſtory of Orſon's being ſuckled by a bear in view. (See Hiſtory of Valentine and Orſon, chap. iv.) Mr Mottraye (in his Voyages and Travels, vol. III. 1722. p. 203.) gives ſome remarkable inſtances of children expoſed by their unnatural parents, that were nurſed by bears, and walked on their hands and feet, and roared like them, and fled the ſight of men.

℣. 172. *In military Garden-Paris.*] In Southwark, ſo

For ſoldiers heretofore did grow
In gardens, juſt as weeds do now;
Until ſome ſplayfoot politicians
T' Apollo offer'd up petitions
For licenſing a new invention
Th 'ad found out of an antique engine,

called from its poſſeſſor: it was the place where bears were formerly baited. See John Field's Declaration of God's Judgment at Paris-Garden, and Mr Stubb's Anatomy of Abuſes, againſt Bear-baiting, p. 133, 134, 135. Pryn's *Hiſtrio-Maſtix*, part i. p. 563.

℣. 173. *For ſoldiers heretofore did grow.*] This is a ſatire on the London butchers, who formed a great body in the militia. Mr *W.*

℣. 177. *For licenſing a new invention.*] This and the following lines are fully explained in Boccalini's Advertiſements from Parnaſſus, (cent. I. adv. xvi. p. 27. edit. 1656.) which begins thus: "Ambaſſadors from all the gardeners in "the world are come to the Court, who have acquainted his "majeſty, That were it either from the bad condition of "their ſeed, the naughtineſs of the ſoil, or from evil ce-"leſtial influences, ſo great abundance of weeds grew up "in their gardens, as not being any longer able to under-"go the charges they were at in weeding them out, and of "cleanſing their gardens, they ſhould be inforced either to "give them over, or elſe to inhance the price of their "pumpions, cabbages, and other herbs, unleſs his majeſty "would help them to ſome inſtrument, by means whereof "they might not be at ſuch exceſſive charge in keeping "their gardens. His majeſty did much wonder at the gar-"dener's fooliſh requeſt, and being full of indignation, an-"ſwered their ambaſſadors, That they ſhould tell thoſe that "ſent them, that they ſhould uſe their accuſtomed manual "inſtruments, their ſpades and mattocks, for no better "could be found, or wiſhed for; and ceaſe from demand-"ing ſuch impertinent things. The ambaſſadors did then "couragiouſly reply, That they made this requeſt, being "moved thereunto by the great benefit which they ſaw his "majeſty had been pleaſed to grant to princes, who, to "purge their ſtates from evil weeds, and ſeditious plants, "which, to the great misfortune of good men, do grow

To root out all the weeds that grow
In public gardens at a blow,
And leave th' herbs ſtanding. Quoth Sir Sun,
My friends, that is not to be done.
Not done! quoth Stateſmen; yes, an't pleaſe ye,
When 'tis once known, you'll ſay 'tis eaſy.
Why then let's know it, quoth Apollo.
We'll beat a drum, and they'll all follow.

" there in ſuch abundance, had obtained the miraculous " inſtruments of drum and trumpet, at the ſound whereof " mallows, henbane, dog-caul, and other pernicious plants " of unuſeful perſons, do of themſelves willingly forſake " the ground, to make room for lettuce, burnet, ſorrel, and " other uſeful herbs of artificers and citizens; and wither " of themſelves and die, amongſt the brakes and brambles, " out of the garden, (their country), the which they did " much prejudiſe; and that the gardeners would eſteem it a " great happineſs, if they could obtain ſuch an inſtrument " from his majeſty. To this Apollo anſwered, That if " princes could as eaſily diſcern ſeditious men, and ſuch as " were unworthy to live in this world's garden, as garde- " ners might know nettles and henbane from ſpinnage and " lettuce, he would have only given them halters and axes " for their inſtruments, which are the true pickaxes by " which the ſeditious herbs (vagabonds, which being but " the uſeleſs luxuries of human fecundity, deſerve not to " eat bread) may be rooted up: but ſince all men were " made after the ſame manner, ſo as the good could not be " known from the bad, by the leaves of face, or ſtalks of " ſtature, the inſtruments of drum and trumpet were grant- " ed for public peace ſake to princes, the ſound whereof " was chearfully followed by ſuch plants as took delight in " dying to the end, that by the frequent uſe of gibbets, " wholeſome herbs ſhould not be extirpated inſtead of ſuch " as were venomous. The ambaſſadors would have replied " again, but Apollo, with much indignation, bade them hold " their peace, and charged them to be gone from Parnaſſus " with all ſpeed: for it was altogether impertinent and ri- " diculous to compare the purging of the world from ſedi- " tious ſpirits, with the weeding of noiſome herbs out of a " garden."

Ver. 185. —*Apollo.*] *Apollo*, the god of muſic: ſuppoſed

A drum! quoth Phœbus, troth that's true,
A pretty' invention quaint and new.
But though of voice and inſtrument
We are th' undoubted preſident,
We ſuch loud muſic don't profeſs,
The devil's maſter o' that office
Where it muſt paſs, if't be a drum,
He'll ſign it with *Cler. Parl. Dom. Com.*
To him apply yourſelves, and he
Will ſoon diſpatch you for his fee.
They did ſo, but it prov'd ſo ill,
Th'ad better let 'em grow there ſtill.
But to reſume what we diſcourſing
Were on before, that is, ſtout Orſin,
That which ſo oft by ſundry writers
Has been apply'd t' almoſt all fighters,
More juſtly may b' aſcrib'd to this,
Than any other warrior, *(viz.)*
None ever acted both parts bolder,
Both of a chieftain and a ſoldier.
He was of great deſcent, and high
For ſplendour and antiquity,
And from celeſtial origine
Deriv'd himſelf in a right line.

by ſome to be Jubal the ſon of Lamech: the father of all ſuch as handle the harp and organ, Gen. iv. 21.

℣. 194. ——Cler. Parl. Dom. Com.] The Houſe of Commons, even before the Rump had murdered the King, and expelled the Houſe of Lords, uſurped many branches of the royal prerogative, and particularly this for granting licenſes for new inventions; which licenſes, as well as their orders, were ſigned by the clerk of the Houſe; having borrowed the method of drums from Boccalini, who makes Apollo ſend the inventor of this engine to the devil, by whom he ſuppoſes that Houſe of Commons to be governed. Dr *B.*

℣. 201. *That which ſo oft by ſundry writers.*] A ſatire on common characters of hiſtorians. Mr *W.*

Not as the ancient heroes did,
Who, that their baſe-births might be hid,
(Knowing they were of doubtful gender,
And that they came in at a windore)
Made Jupiter himſelf, and others
O' th' gods, gallants to their own mothers,
To get on them a race of champions,
(Of which old Homer firſt made Lampoons);

℣. 211. *Not as the ancient heroes did,*] This is one inſtance of the Author's making great things little, though his talent lay chiefly the other way. Mr *D.*

℣. 212. *Who, that their baſe births might be hid.*] This foible has but too often prevailed with perſons of infamous characters even in low life. Several inſtances are given by Sir Roger L'Eſtrange; one in his reflection upon Fable 236, 1ſt volume; where he mentions a Frenchwoman that ſtood up for the honour of her family: "Her coat (ſhe ſaid) was "quartered with the arms of France, which was ſo far "true, that ſhe had the flower de luce ſtamped (we muſt "not ſay branded) upon her ſhoulder." A ſecond inſtance he gives (Reflection upon Aeſop's 118th Fable, vol. I. of the Boaſting Mule), where he tells us of a Spaniard that was wonderfully upon the huff about his extraction, and would needs prove himſelf of ſuch a family, by the ſpelling of his name. A cavalier in the company with whom he had the controverſy, very civilly yielded him the point; "For (ſays "he) I have examined the records of a certain houſe of "correction, and I find your grandfather was whipped there "by that name." A third (vol. II. Fab. 142.) of a gentleman-thief under ſentence of death, for a robbery upon the highway, who petitioned for the right hand in the cart, to the place of execution. And of a gentleman-cobler, who charged his ſon at his death to maintain the honour of his family. (Spectator, No. 630.) See more, vol. II. Fab. 46. Boccalini's Marquis, and Ben Johnſon's *Explorata*, or Diſcoveries, p. 90.

℣. 218. *Of which old Homer firſt made Lampoons.*] Several of the Grecian and Trojan heroes are repreſented by Homer, as vainly boaſting of their births when they ſhould have been in the heat of action: and amongſt theſe Diomed, in Iliad xiv. l. 124, *&c.*

Arctophylax in northern ſphere
Was his undoubted anceſtor:
From him his great forefathers came,
And in all ages bore his name.
I earn'd he was in med'c'nal lore,
For by his ſide a pouch he wore,
Replete with ſtrange hermetic powder,
That wounds nine miles point-blank would ſolder,
By ſkilful Chymiſt with great coſt
Extracted from a rotten poſt;
But of a heav'nlier influence
Than that which mountebanks diſpenſe;

" A youth, who from the mighty Tydeus ſprings,
" May ſpeak to councils, and aſſembled kings.
" Hear then in me the great Oenides' ſon,
" Whoſe honour'd duſt (his race of glory run),
" Lyes whelm'd in ruins of the Theban wall;
" Brave in his life, and glorious in his fall." Mr Pope.

Thus Idomeneus. Iliad 13, 564, *&c.*

" From Jove, enamour'd of a mortal dame,
" Great Minos, guardian of his country, came:
" Deucalion, blameleſs prince! was Minos' heir,
" His firſt-born I, the third from Jupiter." Mr *P.*

And Aeneas does the ſame, (Iliad 20, 245, *&c.*) when he is going to engage Achilles, who had inſulted him:

" To this Anchiſes' ſon:——Such words employ
" To one that fears thee, ſome unwarlike boy;
" Such we diſdain; the beſt may be defy'd
" With mean reproaches, and unmanly pride:
" Unworthy the high race from which we came,
" Proclaim'd ſo loudly by the voice of Fame;
" Each from illuſtrious fathers draws his line,
" Each goddeſs-born, half human, half divine.
" Thetis' this day, or Venus' offspring dies,
" And tears ſhall trickle from celeſtial eyes." Mr Pope.

℣. 219. *Arctophylax in northern ſphere.*] A ſtar near *Urſa Major*, called *Bootes*. *Septentriones autem ſequitur* Arctophylax, *vulgo qui dicitur eſſe* Bootes. *Cicero de Natura Deorum, lib.* ii. *Op. Philoſ.* p. 216. edit. R. Stephan. 1538.

Tho' by Promethean fire made,
As they do quack that drive that trade.

V. 231. *Though by Promethean fire made.*] * Promethean fire. Prometheus was the ſon of Iapetus, and brother of Atlas, concerning whom the poets have feigned, that having firſt formed men of the earth and water, he ſtole fire from heaven to put life into them; and that having thereby diſpleaſed Jupiter, he commanded Vulcan to tie him to mount Caucaſus with iron chains, and that a vulture ſhould prey upon his liver continually. But the truth of the ſtory is, that Prometheus was an aſtrologer, and conſtant in obſerving the ſtars upon that mountain, and that, among other things, he found out the art of making fire, either by the means of a flint, or by contracting the ſun beams in a glaſs. Bochart will have Magog in the Scripture to be the Prometheus of the Pagans. He here and before ſarcaſtically derides thoſe who were great admirers of the ſympathetic powder and weapon ſalve, which were in great repute in thoſe days, and much promoted by the great Sir Kenelm Digby, who wrote a treatiſe, *ex profeſſo*, on that ſubject, and I believe thought what he wrote to be true; which ſince has been almoſt exploded out of the world. "There is an old heathen "ſtory, (ſays Dr Swift, Intelligencer, No. 14.) that Pro-"metheus, who was a potter of Greece, took a frolic to turn "all the clay in his ſhop into men and women, ſeparating "the fine from the coarſe in order to diſtinguiſh the ſexes. "It was pleaſant enough to ſee with what contrivance and "order he diſpoſed of his journeymen in their ſeveral "apartments, and how judiciouſly he aſſigned each of them "his work, according to his natural capacities and talents; "ſo that every member, and part of the human frame, was "finiſhed with the utmoſt exactneſs and beauty. In one "chamber you might ſee a leg-ſhaper, in another a ſkull-"roller; in a third an arm-ſtretcher, in the fourth a gut-"winder; for each workman was diſtinguiſhed by a proper "term of art, ſuch as knuckle-turner, tooth-grinder, rib-"cooper, muſcle-maker, tendon-drawer, paunch-blower, "vein-brancher, and ſuch like. But Prometheus himſelf "made the eyes, the ears, and the heart, which, becauſe "of their nice and their intricate ſtructure, were chiefly "the buſineſs of a maſter-workman; beſides this, he com-"pleted the whole, by fitting and joining the ſeveral parts "together, according to the beſt ſymmetry and proportion.

For as when ſlovens do amiſs
At others doors, by ſtool or piſs,
The learned write, a red-hot ſpit
B'ing prudently apply'd to it,
Will convey miſchief from the dung,
Unto the part that did the wrong:
So this did healing, and as ſure
As that did miſchief, this would cure.

" The ſtatues are now upon their legs, life, the chief in-
" gredient, is wanting; Prometheus takes a ferula in his
" hand, (a reed in the iſland Chios, having an old pith),
" ſteals up the back-ſtairs to Apollo's lodging, lights it clan-
" deſtinely at the chariot of the ſun; ſo down he creeps
" upon his tiptoes to his warehouſe, and in a very few mi-
" nutes, by the application of the flame to the noſtrils of
" his clay images, ſets them all a ſtalking and ſtaring thro'
" one another, but entirely inſenſible of what they were
" doing. They looked ſo like the latter end of a Lord
" Mayor's feaſt, he could not bear the ſight of them: he
" then ſaw it was abſolutely neceſſary to give them paſ-
" ſions, or life would be an inſipid thing; and ſo, from the
" ſuperabundance of them in other animals, he culls out
" enough for his purpoſe, which he blended and tempered
" ſo well before infuſion, that his men and women became
" the moſt amiable creatures that thought can conceive."
Vide Horat. lib. i. od. 3. Mr Fenton's notes upon Waller, p. 16. Notes on Creech's Lucretius, p. 666. Spect. No. 211.

℣. 233, 234, 235. *For as when ſlovens do amiſs—At others doors, by ſtool or piſs,—The learned write, a red hot ſpit,* &c.] A banter upon Sir Kenelm Digby, (Diſcourſe concerning the Cure of Wounds by Sympathy, 1660. p. 127.), where the reader may meet with a fuller account of this whimſical experiment. Aulus Gellius takes notice, that there was a place in Rome where it was not lawful to ſpit. *Vide Syllog.* 3. *Jo. Bapt. Pii. cap.* 11. *De loco Romæ ubi ſpuere non licebat. Gruteri Fax Artium, tom.* i. p. 405. and the romantic Sir John Mandeville, that in ſome provinces of the Tartars 'twas death to make water in a houſe inhabited. Travels, edit. 1727. p. 300.

℣. 238. *Unto the part,* &c.] *Unto the breech,* in the two firſt editions of 1663.

Thus virtuous Orſin was endu'd
With learning, conduct, fortitude,
Incomparable: and, as the Prince
Of Poets, Homer, ſung long ſince,
A ſkilful leech is better far
Than half a hundred men of war;
So he appear'd, and by his ſkill,
No leſs than dint of ſword, cou'd kill.
The gallant Bruin march'd next him,
With viſage formidably grim,
And ragged as a Saracen,
Or Turk of Mahomet's own kin;
Clad in a mantle *della guerre*
Of rough impenetrable fur:

℣. 243, 244, 245, 246. ——*and as the Prince—Of Poets, Homer, ſung long ſince,—A ſkilful leech is better far—Than half a hundred men of war.*] Homer ſpeaks this upon Machaon's being wounded.

Ἰητρὸς γὰρ ἀνὴρ Πολλῶν ἀντάξιος ἄλλων. Il. A. l. 514.

" A wiſe phyſician ſkill'd our wounds to heal,
" Is more than armies to the public weal." Mr *Pope.*

Mr Spencer uſes the word *leech* in this ſenſe.

" Her words prevail'd, and then the learned leech
" His cunning hand 'gan to his wounds to lay,
" And all things elſe, the which his art did teach,
" Which having ſeen, from thence aroſe away
" The mother of dread darkneſs, and let ſtay
" Aveugle's ſon there in the leech's cure."

Fairy Queen, book I. canto v. §. 44.

(See Sir John Mandeville's Travels, edit. 1727. p. 210. and Warner's Albion's England, p. 242.) and both Chaucer and Spencer uſe the word *leech* for the ſpiritual phyſician. See Chaucer's Pardoner's Tale, edit. 1602. fol. 62. Sompner's Tale, fol. 40. Romaunt of the Roſe, fol. 121, 129. Spenſer's Fairy Queen, book I. canto x. §. 22. Farriers were called *horſe-leeches*, J. Taylor's Works, p. 44, 88. Ben Johnſon's Tale of a Tub, act IV. ſc. i. p. 94. And perſons ſkilled in the diſtempers of cows and other horned cattle, are in ſeveral counties to this day called *cow-leeches*.

And in his noſe, like Indian King,
He wore, for ornament, a ring;
About his neck a threefold gorget,
As rough as trebled leathern target;
Armed, as heralds *cant*, and *langued*,
Or, as the vulgar ſay, *ſharp fanged:*
For as the teeth in beaſts of prey
Are ſwords, with which they fight in fray;
So ſwords, in men of war, are teeth,
Which they do eat their vittle with.
He was by birth, ſome authors write,
A Ruſſian, ſome a Muſcovite;
And 'mong the Coſſacks had been bred,
Of whom we in diurnals read,
That ſerve to fill up pages here,
As with their bodies ditches there.
Scrimanſky was his couſin-german,
With whom he ſerv'd, and fed on vermin:

℣. 257. —*gorget.*] A neck-piece of plate worn by the officers of the foot ſoldiers. *Bailey.*

℣. 259. —*and* langued.] *Langued* (*langue* or *lampaſſe* in French) in heraldry ſignifies the tongue of an animal hanging out; generally of a different colour from the body. See Dictionary annexed to the laſt edition of Guillim's Heraldry, p. 14. Chambers's Cyclopaedia. Bailey's Dictionary.

℣. 261, 262. *For as the teeth in beaſts of prey—Are ſwords,* &c.] A ridicule on this kind of converſion in rhetoric. Mr *W.*

℣. 267. *And 'mong the Coſſacks,* &c.] * Coſſacks are a people that live near Poland; this name was given them for their extraordinary nimbleneſs; for *Coſa*, or *Koſa*, in the Poliſh tongue, ſignifies a goat. He that would know more of them, may read *Le Laboreur* and *Thuldenus*. Coſſack ſignifies a wanderer, or a man that is always travelling. See Guſtavus Alderfeld's Military Hiſtory of Charles XII. King of Sweden, vol. iii. p. 78.

℣. 271. *Scrimanſky was his couſin-german.*] Probably a noted bear in thoſe times, to whoſe name a Poliſh or Coſſack

And when theſe fail'd, he'd ſuck his claws,
And quarter himſelf upon his paws.
And tho' his countrymen the Huns
Did ſtew their meat between their bums
And th' horſes backs o'er which they ſtraddle,
And ev'ry man eat up his ſaddle;
He was not half ſo nice as they,
But eat it raw when't came in's way.
He had trac'd countries far and near,
More than Le Blanc the traveller;
Who writes, he ſpous'd in India,
Of noble houſe, a lady gay,
And got on her a race of worthies,
As ſtout as any upon earth is.

termination of *ſky* is given. Sometimes the names of their keepers are given them: in Mr Cowley's play, called The Widow of Watling Street, act 3. a fellow who has juſt eſcaped from the hands of the bailiffs, ſays; "How many "dogs do you think I had upon me?——almoſt as many as "George Stone the Bear. Mr *D.*

℣. 275, 276, 277. *And though his countrymen the Huns—Did ſtew their meat between their bums—And th' horſes backs*, &c.] Thus altered in the edition 1674, *Did uſe to ſtew between their bums—And their warm horſes backs their meat—And ev'ry man his ſaddle eat.* This cuſtom of the Huns is thus deſcribed by Ammianus Marcellinus, *lib.* XXXI. *cap.* ii. p. 615. *Pariſiis* 1681. *Hunni ſemicruda cujuſvis pecoris carne veſcuntur, quam inter femora ſua et equorum terge ſubſertam, calefacient brevi.*——Confirmed by Paulus Jovius, (*Hiſtorior. lib.* xiv. p. 289. edit. *Baſileæ* 1578. by Stephanus Stephanius, *not. in lib.* 1. *Hiſt. Daniæ Saxonis Grammatici*, p. 52. Diſcourſe of the Original of the Coſſack and Precopian Tartars, 1672. p. 43, 50, 51, 54. Appendix to the Military Hiſtory of Charles XII. King of Sweden, by M. Guſtavus Alderfeld, 1740. vol. iii. p. 250, 272.) Mr Gordon (Geography, 1693. p. 92.) obſerves, "That the "inhabitants of the Leſſer Tartary, do it to this day by "their dead horſes, and when thus prepared, think it a "diſh fit for their prince." *Vide Sigiſmundi Comment. Rer. Muſcoviticar.* 1600. p. 65.

Full many a fight for him between
Talgol and Orſin oft had been;
Each ſtriving to deſerve the crown
Of a ſav'd citizen; the one
To guard his bear, the other fought
To aid his dog; both made more ſtout
By ſev'ral ſpurs of neighbourhood,
Church-Fellow-Membership, and blood;
But Talgol, mortal foe to cows,
Never got ought of him but blows;
Blows, hard and heavy, ſuch as he
Had lent, repaid with uſury.
Yet Talgol was of courage ſtout,
And vanquiſh'd oft'ner than he fought:

℣. 283, 284, 285. ——*He ſpous'd in India,—Of noble houſe, a lady gay,—And got on her a race of worthies*, &c.] Le Blanc tells this ſtory of Aganda daughter of Iſmation, which the annotator obſerves, "is no more ſtrange than many "other ſtories in moſt travellers, that paſs with allowance; "for if they write nothing but what is poſſible or probable, "they might appear to have loſt their labour, and to have "obſerved nothing but what they might have done as well "at home." A fabulous ſtory of the like kind is mentioned by Torquemeda, the Spaniſh Mandeville, (fol. 31.), and by *Saxo Grammaticus*, (*Hiſt. Daniæ*, *lib.* x. p. 193.), but his annotator (*vide Stephani Joh. Stephanii Not. Uberior.* p. 210.) ſeems to queſtion the poſſibility. *Eximiæ grandi-tatis Urſus*, &c. *Digna eſt obſervatu ſententia Cl. Viri Martinii Delrii, quam de hoc Saxonis loco profert*, (*Diſq. Magic. lib.* ii. *quæſt.* 14.), *Quoniam certus ſim, inquit, ex homine et fera verum hominem naſci non poſſe, quia ferinum ſemen perfectionis eſt expers, quæ ad tam nobilis animæ domicilium requiritur. In illo exemplo putarem hoc dicendum, quod dæmon talium ferarum effigie fœminas compreſſerit.*

℣. 299. ——*Talgol*, &c.] A butcher in Newgate Market, who afterwards obtained a captain's commiſſion for his rebellious bravery at Nazeby, as Sir Roger L'Eſtrange obſerves. Mr *B.*

Inur'd to labour, ſweat and toil,
And, like a champion, ſhone with oil.
Right many a widow his keen blade,
And many fatherleſs, had made.
He many a boar and huge Dun-Cow
Did, like another Guy, o'erthrow.
But Guy with him in fight compar'd,
Had like the Boar, or Dun-Cow far'd,

℣. 302. *And like a champion ſhone with oil.*] That is, he was a greaſy butcher. The wreſtlers in the public games of Greece rarely encountered, till all their joints and members had been ſoundly rubbed, fomented, and ſuppled with oil, whereby all ſtrains were prevented. (See Abp Potter's Antiquities of Greece, vol. I. chap. 21.) At Acre the wreſtlers wreſtle in breeches of oiled leather cloſe to their thighs, their bodies naked and anointed, according to ancient uſe. Purchas his Pilgrims, part II. *lib.* viii. p. 1329.

℣. 305, 306. ——*and huge Dun-Cow,—Did like another Guy o'erthrow.*] Guy Earl of Warwick lived in the reign of Athelſtan, a Saxon king, at the beginning of the tenth century: who is reported, by the writer of the famous Hiſtory of Guy Earl of Warwick, chap. 7. *(penes me)* to have killed a Dun-Cow, (and the author of the Tatler. No. 148. merrily obſerves, that he ate up a Dun Cow of his own killing.)

" On Dunſmore heath I alſo ſlew
" A monſtrous wild and cruel beaſt,
" Call'd the *Dun Cow of Dunſmore heath,*
" Which many people had oppreſs'd:
" Some of her bones in Warwick yet
" Still for a monument doth ly,
" Which to ev'ry looker's view
" As wondrous ſtrong they may eſpy."

See a pleaſant Song of the valorous Deeds of Chivalry, atchieved by that noble knight Sir Guy of Warwick, Old Ballads *Bibliothec. Pepyſian.* vol. i. page 522. See a further account of Guy Earl of Warwick, Heylin's Hiſt. of St George, part I. chap. iv. §. 8. part II. chap. i. §. 9. Mr Nath. Salmon's Hiſtory of Hertfordſhire, p. 140, 141. Chr. Brooks's Panegyric Verſes upon T. Coriat, and his Crudities. Dr King's Art of Cookery, p. 27.

With greater troops of ſheep h' had fought
Than Ajax, or bold Don Quixote:
And many a ſerpent of fell kind,
With wings before, and ſtings behind,
Subdu'd: as poets ſay, long agone
Bold Sir George, Saint George did the Dragon.

℣. 309, 310. *With greater troops of ſheep h' had fought—Than Ajax*, &c.] Ajax was a famed Grecian hero; he contended with Ulyſſes for Achilles's armour, which being adjudged by the Grecian princes in favour of Ulyſſes, Ajax grew mad, and fell upon ſome flocks of ſheep, taking them for the princes that had given the award againſt him, and then ſlew himſelf.

" Stout Ajax with his anger-codled brain
" Killing a ſheep, thought Agamemnon ſlain."

Cleveland's Works, 1677. p. 76.

Vide Horat. Sermon. lib. II. *ſat.* iii. l. 193, *&c.* edit. Bent. *Ovidii Metamorph.* 13, 3, 80, *&c. Auſonii Epitaph. Heroum. Ajaci* III. *ed. Varior.* p. 191. Tatler, No. 152.

Ibid. ——*or bold Don Quixote.*] See an account of Don Quixote's encounter with a flock of ſheep, taking them for the giant Alifarnon of Taprobana, vol. I. ch. vi. p. 171, 172.

℣. 311, 312, 313. *And many a ſerpent of fell kind,—With wings before, and ſtings behind,—Subdu'd*, &c.] The waſp or hornet, which is troubleſome to butchers ſhops in the heat of ſummer. See remarkable account of ſerpents of *fell kind, viz.* of the ſea monſter or ſerpent, that infeſted Regulus's army near Carthage; and which was beſieged by them in form, and killed with their ſlings and other warlike engines. (*Vide Livii Hiſtor. lib.* xviii. 15, 16.) The victory of Gozon, one of the knights, and afterwards Grand Maſter of Rhodes, over a crocodile or ſerpent, which had done great miſchief in the iſland, and devoured ſome of the inhabitants. Hiſtory of the Knights of Malta, by Monſ. L'Abbe de Vertot, vol. ii. p. 250. and the romantic account of the dragon ſlain by Valentine. Hiſtory of Valentine and Orſon, chap. 35. and of one preſented to Francis I. King of France in the year 1530, with ſeven heads and two feet, which for the rarity was thought to be worth 2000 ducats. *Chronic. Chronicor. Politic. lib.* ii. p. 349.

℣. 314. *Bold Sir George, Saint George did the Dragon.*] St George of Cappadocia was martyred in the Dioclefian

Nor engine, nor device polemick, 315
Diſeaſe, nor doctor, epidemick,
Though ſtor'd with deletroy med'cines,
(Which whoſoever took is dead ſince)

perſecution, A. D. 290. The Princes of England have elected him, with the Virgin Mary, and Edward the Confeſſor, *&c.* to be patrons of the moſt noble order of the Garter, whoſe feſtival is annually ſolemnized by the knights of the order. He is entitled, by two acts of parliament, *Saint George the Martyr*, namely, the 1ſt of Edward VI. ch. 14. and the 5th of Queen Elizabeth, chap. 2. See Dr Heylin's interpretation of St George's encounter with the dragon, Hiſtory of St George, part I. ch. v. ſect. iv. and a farther account of St George, Spenſer's Fairy Queen, b. I. can. x. ſect. 61. vol. II. p. 157. and can. xi. p. 160, *&c.* Selden's notes upon Drayton's Poly-Olbion, p. 68. He calls him *Sir George*, probably becauſe the knights of the Garter are obliged, antecedently to their election, to be knights-bachelors. (Aſhmole, p. 186.) Mr Butler may allude to the ballad publiſhed in the times, entitled Sir Eglamor and the Dragon, or, A Relation how General George Monk ſlew a moſt cruel Dragon, (the Rump) Feb. 11th, 1659. See Coll. of Loyal Songs, reprinted 1731, vol. II. No. viii. p. 30. The General, immediately after the reſtoration, was made knight of the Garter. Dr Pocock is of opinion, that the dragons mentioned in Scripture were jackales: ſee his Life by Dr Twells, p. 5, 70. Mr Smith of Bedford obſerves to me upon the word *dragon* as follows: Mr Jacob Bobart, botany-profeſſor of Oxford, did, about forty years ago, find a dead rat in the phyſic-garden, which he made to reſemble the common picture of dragons, by altering its head and tail, and thruſting in taper ſharp ſticks, which diſtended the ſkin on each ſide, till it mimicked wings: he let it dry as hard as poſſible; the learned immediately pronounced it a dragon; and one of them ſent an accurate deſcription of it to Dr Malibechi, librarian to the Grand Duke of Tuſcany: ſeveral fine copies of verſes were wrote upon ſo rare a ſubject: but at laſt Mr Bobart owned the cheat: however, it was looked upon as a maſterpiece of art, and as ſuch depoſited either in the muſæum, or the anatomy ſchools, where I ſaw it ſome years after.

W. 315. *Nor engine, nor device polemick.*] The inquiſition in particular, or perſecution in general. Mr *W.*

E'er ſent ſo vaſt a colony
To both the under worlds as he:
For he was of that noble trade,
That demi-gods and heroes made,
Slaughter, and knocking on the head;
The trade to which they all were bred;
And is, like others, glorious when
'Tis great and large, but baſe if mean.
The former rides in triumph for it;
The latter in a two wheel'd chariot,
For daring to profane a thing
So ſacred with vile bungling.
  Next theſe the brave Magnano came,
Magnano, great in martial fame.
Yet when with Orſin he wag'd fight,
'Tis ſung he got but little by't.
Yet he was fierce as foreſt boar,
Whoſe ſpoils upon his back he wore,
As thick as Ajax' ſeven-fold ſhield,
Which o'er his brazen arms he held;
But braſs was feeble to reſiſt
The fury of his armed fiſt:
Nor cou'd the hardeſt ir'n hold out
Againſt his blows, but they wou'd through't.

℣. 317. *Though ſtor'd with deletory med'cines.*] Miſchievous, poiſonous, deadly.

℣. 327, 328. *The former rides in triumph for it;—The latter in a two-wheel'd chariot.*] In imitation of Juvenal, Sat. xiii. p. 105.

Ille crucem, pretium ſceleris tulit, hic diadema.

℣. 331.——*Magnano.*] Simeon Wait a tinker, as famous an Independent preacher as Burroughs, who with equal blaſphemy to his Lord of Hoſts, would ſtyle O. C. the archangel giving battle to the devil. L'Eſtrange. Mr *B.*

℣. 337. *As thick as Ajax' ſeven-fold ſhield.*] *Vide Homeri Iliad,* H. l. 219, &c. *Ovidii Metamorph.* 13, 1, 2. *De Arte Amandi, lib.* iii. p. 111. Spenſer's Fairy Queen, b. ii. can. 3. ſtan. i.

In Magic he was deeply read,
As he that made the Brazen-head;
Profoundly ſkill'd in the black art,
As Engliſh Merlin for his heart;
But far more ſkilful in the ſpheres,
Than he was at the ſieve and ſhears,
He cou'd transform himſelf in colour,
As like the devil as a collier:

℣. 343. *In Magic he was deeply read,*] See an account of natural, artificial, and diabolical magic, or the black art. Collier's Dictionary.

℣. 344. *As he that made the brazen head.*] Roger Bacon. See Collier's Dictionary.

℣. 346. *As Engliſh Merlin.*] There was a famous perſon of this name at the latter end of the fifth century, if we may believe Jeffery of Monmouth, who has given a large account of him, and his famed prophecy: (ſee Aaron Thompſon's tranſlation, book vi. ch. 17, 18. b. vii. ch. 1. *Johan. Major. De Reb. Geſt. Scotor. lib.* II. *cap.* iv, v. *f.* 25, 26, 27, 28, &c. Spenſer's Fairy Queen, b. I. can. vii. ſtan. 36. can. ix. ſtan. 5. Selden's notes upon Drayton's Poly-Olbion, p. 71, 84, 165. *Wieri de Præſtig. Dæmon. lib.* iii. *cap.* 32. *Buchanan. Rer. Scoticar. Hiſt. lib.* v. *c.* 20. Hiſt. of Magic, by Naudoeus, ch. xvi. p. 202. Don Quixote, vol. III. p. 222, 223. and Collier's Dictionary. Mr Butler intends this probably as a banter upon Will. Lilly, who publiſhed two tracts, one entitled *Merlinus Anglicus Junior*, 1644. (ſee Lilly's Life by himſelf, p. 44.) and *Merlinus Anglicus*, 1645. ſee Lilly's Life, and the General Hiſtor. Dictionary, vol. VII. p. 82, 83. Sir John Birkenhead (Paul's Churchyard, *&c.* cent. I. claſs i. No. 11.) alludes to one, or both theſe tracts, "*Merlinus Anglicus*, The Art of diſcovering all that ne-" ver was, and all that never ſhall be, by William Lilly; " with an index thereunto, by John Booker."

℣. 350. *As like the devil as a collier.*] An old proverbial ſaying, " Like will to like, as the devil ſaid to the collier, " or as the ſcabbed ſquire ſaid to the mangy knight, when " they both met in a diſh of buttered peaſe." *Similis Similem delectat*, Ray's Engliſh Proverbs, 2d ed. p. 268. *Simile gaudet ſimili, Eraſ. Adag. cap.* I. *cent.* i. *prov.* 21. Don Quixote, vol. III. ch. v. p. 45. ch. ſix. p. 183.

As like as hypocrites in ſhow
Are to true ſaints, or crow to crow.
Of warlike engines he was author,
Devis'd for quick diſpatch of ſlaughter;
The Cannon, Blunderbuſs, and Saker,
He was th' inventor of, and maker:

℣. 355. *The Cannon, Blunderbuſs, and Saker.*] Saker, *vid. Skinneri Etymologic. Vita Joannis Papæ, vicesimi tertii, Meibomii Rer. Germ. tom.* I. p. 52. The invention of gunpowder, and guns, has been commonly aſcribed to Barthold. Schwarts, a German friar, (about the year 1378. *vide Pancirol. Rer. memorab.* tit. xviii. p. 281.) who making a chymical experiment upon ſaltpetre and brimſtone, with other ingredients, upon a fire in a cru ble, a ſpark getting out, the crucible immediately broke w a great violence and wonderful noiſe; which unexpected effect ſurpriſed him at firſt: but thinking farther of the matter, he repeated the experiment, and finding it conſtant, he ſet himſelf to work to improve it. (See the manner of doing it in Chambers's *Cyclopædia.*) But Mr Chambers gives probable reaſons to induce us to believe, that the celebrated Roger Bacon made the diſcovery, one hundred and fifty years before Schwartz was born, about the year 1216. John Matthew de Luna aſcribes the firſt invention of the cannon, arquebuſs and piſtol, to Albertus Magnus, biſhop of Ratiſbon, ſee Naudoeus's Hiſtory of Magic, tranſlated by Davies, chap. xviii. p. 244. Cornelius Agrippa carries the invention much higher, and thinks it is alluded to by Virgil, Aeneid vi. p. 85, *&c. Cornel. Agrip. de Verbo Dei, op. par. poſt. cap.* 100. *Vide Hieronymi Magii Miſcel. lib.* i. *cap.* 1. *Gruteri Fax Art. tom.* II. p. 1256. *Polydori Virgilii de Rer. Invent. lib.* ii. *cap.* 6. *Jo. Gerhardi Locor. Theologicor. tom.* VI. *col.* 865. Artillery ſuppoſed by ſome to have been in China above 1500 years, ſee Annotations on *Religio Medici*, 1672. p. 92. The author of the Turkiſh Spy, vol. III. b. iii. let. 16. ſays there were cannon at Pekin 2000 years old: and Linſchoten (ſee Voyages, p. 42.) tells us, "That one of their kings, a "great necromancer, as their chronicles ſhew, who reign-"ed many thouſand years ago, did firſt invent great ord-"nance with all things belonging thereto." Mr Addiſon obſerves, (Spectator, No. 333.) that it was a bold thought

The Trumpet, and the Kettle-drum,
Did both from his invention come.
He was the firſt that e're did teach
To make, and how to ſtop a breach.
A lance he bore with iron pike,
Th' one half wou'd thruſt, the other ſtrike:
And when their forces he had join'd,
He ſcorn'd to turn his parts behind.
He Trulla lov'd, Trulla more bright
Than burniſh'd armour of her knight:
A bold Virago, ſtout and tall,
As Joan of France, or Engliſh Mall.
Thro' perils both of wind and limb,
Thro' thick and thin ſhe follow'd him,
In ev'ry adventure h' undertook,
And never him or it forſook.

in Milton, to aſcribe the firſt uſe of artillery to the rebel-angels. See Boccalini's ludicrous Account of Guns, *adv. cent.* i. *adv.* 46.

℣. 359, 360. *He was the firſt that e'er did teach—To make, and how to ſtop a breach.*] Alluding to his profeſſion as a tinker. They are commonly ſaid, in order to mend one hole, to make two.

℣. 364. *He ſcorn'd to turn his parts behind.*] See note on canto the III. v. 137.

℣. 365. *—Trulla.*] The daughter of James Spencer, debauched by Magnano the tinker; (Mr *B.*) ſo called, becauſe the tinker's wife or miſtreſs, was commonly called his *trull*. See the Coxcomb, a comedy, Beaumont and Fletcher's works, 1670. part II. p. 318.

℣. 368. *As Joan of France,*] See note on Lady's Anſwer, on ver. 285. Echard's Hiſtory of England, vol. I.

Ibid.——*or Engliſh Mall.*] Alluding probably to Mary Carleton, called Kentiſh Moll, but more commonly, The German Princeſs; a perſon notorious at the time this firſt part of Hudibras was publiſhed: ſhe was tranſported to Jamaica 1671, but returning from tranſportation too ſoon, ſhe was hang'd at Tyburn, Jan. 22. 1672-3. See The Memoirs of Mary Carleton, *&c.* publiſh'd 1673. (*penes me.*)

At breach of wall, or hedge ſurprize,
She ſhar'd i' th' hazard and the prize:
At beating quarters up, or forage,
Behav'd herſelf with matchleſs courage,
And laid about in fight more buſily,
Than th' Amazonian dame Penthefile.
And tho' ſome critics here cry Shame,
And ſay our authors are to blame
That (ſpight of all philoſophers,
Who hold no females ſtout but bears;
And heretofore did ſo abhor
That women ſhould pretend to war,
They wou'd not ſuffer the ſtouteſt dame
To ſwear by Hercules's name,)

℣. 378. *Than th' Amazonian dame Penthefile.*] * *Penthefile*, Queen of the Amazons, ſucceeded Orithya; ſhe carried ſuccours to the Trojans, and, after having given noble proofs of her bravery, was killed by Achilles. Pliny ſaith, it was ſhe that invented the battle-ax. If any one deſire to know more of the Amazons, let him read Mr Sanſon. Vid. *Virgilii Eneid* i. 499, &c. with Mr Dryden's tranſlation. *Diodori Siculi Rer. geſtar. lib.* iii. cap. 11. Mr Sandys's Notes upon Ovid's Metamorph. 9th book. Spenſer's Fairy Queen, b. ii. canto iii. vol. II. p. 224.

℣. 383. This and the three following lines not in the two firſt editions of 1663.

℣. 385, 386. *They would not ſuffer the ſtouteſt dame—To ſwear by Hercules's name.*] * The old Romans had particular oaths for men and women to ſwear by, and therefore Macrobius ſays, *Viri per Caſtorem non jurabant antiquitus, nec Mulieres per Herculem; Edepol autem juramentum erat tam mulieribus, quam viris commune*, &c. This is confirmed by Aulus Gellius, (*Noct. Attic. lib.* xi. cap. vi.) in the following words: *In veteribus ſcriptis, neque mulieres Romanæ per Herculem jurant, neque viri per Caſtorem. Sed cur illæ non juraverint per Herculem non obſcurum eſt: nam Herculaneo ſacrificio abſtinent. Cur autem viri Caſtorem jurantes non appellaverint, non facile dictu eſt. Nuſquam igitur ſcriptum invenire eſt apud*

Make feeble ladies, in their works,
To fight like Termagants and Turks;

idoneos ſcriptores, aut Mehercle feminam dicere, aut Mecaſtor virum: (Syr. *Salve Mecaſtor, Parmeno.* Par. *Et tu Edepol, Syra.* Terentii Hecyra, act 1. ſc. 2, 5.) *Edepol autem, quod jusjurandum per Pollucem eſt, et viro et feminæ commune eſt. Sed M. Verro aſſeverat antiquiſſimos viros neque per Caſtorem, neque per Pollucem dejurare ſolitos: ſed id jusjurandum tantum eſſe feminarum ex initiis Eleuſiniis acceptum. Paulatim tamen inſcitia antiquitatis, viros dicere Edepol cæpiſſe, factumque eſſe ita dicendi morem; ſed Mecaſtor a viro dici nullo vetere ſcripto inveniri.*

℣. 387. *Make feeble ladies, in their works.*] Fine ſatire on the Italian epic poets, Arioſto and Taſſo, who have Female Warriors; follow'd in this abſurdity by Spenſer and Davenant, (Mr *W.*) Taſſo's heroines are Clorinda, (ſee Godfrey of Bulloign, book iii. ſ. 13. *et alibi.*) and Gildippe, (book xx. ſ. 32, &c. p. 618. See Fuller's Hiſtory of the Holy War, b. ii. ch. 27.) Spenſer's is Britomart, Fairy Queen *paſſim.* and Davenant's is Gartha. See Gondibert, part ii. canto 20. Virgil has likewiſe his Female Warriors, Penthefilea, and her Amazons, and Camilla.

℣. 388. *To fight like Termagants*] The word termagant is ſtrangely alter'd from its original ſignification, witneſs Chaucer in the Rhime of Sir Thopas, Urry's edit. p. 145.

" Till him there came a great giaunt
" His name was call'd Sir Oliphaunt,
" A perillous man of deede.
" He ſayed, Childe, by Termagaunt
" But if thou pricke out of my haunt,
" Anon I ſlee thy ſtede."

And Mr Fairfax, towards the end of his firſt canto of Godfrey of Bulloign,

" The leſſer part in Chriſt believed well;
" In Termagaunt the more, and in Mahowne."

See Junius's Etymolog. Anglican. (Mr *D.*) Termagaunt, *Ter magnus*, thrice great, in the ſuperlative degree, Gloſſary to Mr Urry's Chaucer.

Ibid ——*and Turks.*] Alluding to the furious onſet which the Turks commonly make, who frequently ſtand a fourth repulſe, and then fly. (Prince Cantemir's Growth of the Othman Empire, p. 311.) The author of A Diſcourſe concerning the Coſſacks, and Precopian Tartars, 1672. obſerves,

To lay their native arms aſide,
Their modeſty, and ride aſtride;
To run a-tilt at men, and wield
Their naked tools in open field;
As ſtout Armida, bold Thaleſtris,
And ſhe that wou'd have been the miſtreſs

(p. 78.) "That the Coſſacks ſuſtained one day ſeventeen "aſſaults againſt the King of Poland's army."

℣. 389, 390. *To lay their native arms aſide,—Their modeſty, and ride aſtride.*] Anne, the Queen of King Richard II. ſiſter to Wenzelaus the Emperor, and daughter to the Emperor Charles IV. taught the Engliſh women that way of riding on horſeback now in uſe: whereas formerly their cuſtom was, (tho' a very unbecoming one) to *ride aſtride* like the men. Cambden's Surrey, (ſee edit. 1722. vol I. col. 188. Fuller's Hiſtory of the Holy War, b. ii. chap. xxvii. p. 78.) Mr Wright, in his Obſervations made on travelling through France, Italy, *&c.* London 1730. p. 8. makes mention of a Wedding Cavalcade in the Vale de Soiſons, "where "Mrs Bride, dreſs'd all in white, was *riding aſtride* among "about thirty horſemen, and herſelf the only female in "the company."

℣. 391. *To run a-tilt.*] Alluding to tilts and turnaments; a common expreſſion in romances.

℣. 393. *As ſtout Armida, bold Thaleſtris.*] * Two formidable women at arms in romances, that were cudgell'd into love by their gallants. Thaleſtris a Queen of the Amazons, who is reported by Quintus Curtius, (*De Reb. Geſt. Alexandri, lib.* vi. cap. 5.) to have met Alexander the Great, attended by three hundred of her women, thirty days journey, in order to have a child by him. Plutarch, in his life of Alexander, ſeems to be of opinion, that her viſit to Alexander was fictitious, Lyſimachus one of Alexander's captains, and ſucceſſors, declaring his ignorance of it: and the French writer of the famed romance Caſſandra, (ſee Sir Ch. Cotterel's Tranſlation, publiſhed 1661. part 2. b. iii. p. 250. part 2. b. iv. p. 28, 29, *&c.*) has taken great pains in defending the chaſtity of this fair Amazon. Mr Rollin obſerves, (ſee Ancient Hiſtory, 2d edit. vol. VI. p. 274, 275.) that this ſtory, and whatever is related of the Amazons, is looked upon by ſome very judicious authors as entirely fabulous. My late very worthy friend, the learned Mr Tho. Baker, (ſee

Of Gondibert; but he had grace, 395
And rather took a country laſs:

Reflections on Learning) ſeems to be of this opinion. But our learned Sheringham thinks otherwiſe. *De Gentis Angl. Orig.*

℣. 394, 395. *And ſhe that wou'd have been the miſtreſs, —Of Gondibert*, &c.] * Gondibert is a feigned name, made uſe of by Sir William Davenant, in his famous epic poem ſo called; wherein you may find alſo that of his miſtreſs. This poem was deſigned by the author to be an imitation of the Engliſh drama; it being divided into five books, as the other is into five acts; the Cantos to be parallel of the ſcenes, with this difference, that this is delivered narratively, and the other dialogue-wiſe. It was uſhered into the world by a large preface written by Mr Hobbes, and by the pens of two of our beſt poets, *viz.* Mr Waller and Mr Cowley, which, one would have thought, might have proved a ſufficient defence and protection againſt ſnarling critics. Notwithſtanding which, four eminent wits of that age (two of which were Sir John Denham and Mr Donne,) publiſhed ſeveral copies of verſes to Sir William's diſcredit, under this title, Certain Verſes written by ſeveral of the Author's Friends, to be reprinted with the ſecond Edition of Gondibert, in 8vo, London 1653. Theſe verſes were as wittily anſwered by the author, under this title, The incomparable Poem of Gondibert, vindicated from the Wit Combat of four Eſquires, Clinias, Damaetas, Sancho, and Jack Pudding; printed in 8vo, London 1665. *Vide* Langbain's Account of Dramatic Poets. Rhodalind, daughter of Aribert king of Lombardy, is the perſon alluded to:

" There lovers ſeek the royal Rhodalind,
" Whoſe ſecret breaſt was ſick for Gondibert."

See Gondibert, by Sir W. D. book II. cant. ii. ſtan. 139. ib. ſtan. clvii. p. 129. book III. cant. ii. ſtan. 30, *&c.* cant. iv. ſtan. 14, 15, 16, 17, *&c.*

℣. 395, 396. *——but he had grace,—And rather took a country laſs.*] Birtha daughter to Aſtragon, a Lombard lord, and celebrated philoſopher and phyſician. See Gondibert, book I. cant. vi. ſtan. 64, 65, 66. 69, 96. book II. cant. vii. ſtan. 4. cant. viii. ſtan. 47, 48, 53, 57.

" Yet with as plain a heart as love untaught
" In Birtha wears, I there to Birtha make
" A vow, that Rhodalind I never ſought,
" Nor now wou'd with her love her greatneſs take.

They ſay 'tis falſe, without all ſenſe,
But of pernicious conſequence:
To government, which they ſuppoſe
Can never be upheld in proſe;
Strip Nature naked to the ſkin,
You'll find about her no ſuch thing.
It may be ſo, yet what we tell
Of Trulla that's improbable,
Shall be depos'd by thoſe have ſeen't,
Or, what's as good, produc'd in print;
And if they will not take our word,
We'll prove it true upon record.
The upright Cerdon next advanc't,
Of all his race the valiant'ſt:
Cerdon the Great, renown'd in ſong,
Like Herc'les, for repair of wrong;
He rais'd the low, and fortify'd
The weak againſt the ſtrongeſt ſide:

" Let us with ſecrecy our loves proteſt,
" Hiding ſuch precious wealth from public view;
" The proffer'd glory I will firſt ſuſpect
" As falſe, and ſhun it, when I find it true."
Gondibert's words to Birtha, part III. cant. ii. ſt. 74, 76. See cant. 4 and 5.

℣. 399, 400. *To government, which they ſuppoſe—Can never be upheld in proſe.*] A ridicule on Sir William Davenant's preface to Gondibert, where he endeavours to ſhew, that neither divines, leaders of armies, ſtateſmen, nor miniſters of the law, can uphold the government, without the aid of poetry. Mr *W.*

℣. 409. ——*Cerdon.*] A one eyed cobler, (like his brother Col. Hewſon), and great reformer. The poet obſerves, that his chief talent lay in preaching. Is it not then indecent, and beyond the rules of decorum, to introduce him into ſuch rough company? No; it is probable he had but newly ſet up the trade of a teacher; and we may conclude, that the poet did not think he had ſo much ſanctity as to debar him the pleaſure of his beloved diverſion of bear-baiting. Mr *B.*

Ill has he read, that never hit
On him, in muſes deathleſs writ.
He had a weapon keen and fierce,
That through a bull-hide ſhield would pierce,
And cut it in a thouſand pieces,
Tho' tougher than the Knight of Greece his;

℣. 413, 414. *He rais'd the low, and fortify'd—The weak againſt the ſtrongeſt ſide.*] Alluding, as Mr Warburton obſerves, to his profeſſion of a cobler, who ſupplied a heel torn off, and mended a bad ſoal. Mr Butler, in his Tale of the Cobler and Vicar of Bray, (Remains Complete, 1727. p. 137.) has the following lines:

" So going out into the ſtreets,
" He bawls with all his might,
" If any of you tread awry
" I'm here to ſet you right.
" I can repair your leaky boots,
" And underlay your ſoles;
" Backſliders I can underprop,
" And patch up all your holes."

Mr Walker (Hiſtory of Independency, part iv. p. 70.) calls Colonel Hewſon the cobler, *the Commonwealth's upright-ſetter;* and as ſuch he is humouroufly bantered, in a ballad entitled, A Quarrel betwixt Tower-hill and Tyburn. Col. of Loyal Songs, reprinted 1731. vol. II. No. ii. p. 4.

℣. 415, 416. *Ill has he read, that never hit—On him, in muſes deathleſs writ.*] Becauſe the cobler is a very common ſubject in old ballads. Mr *W.*

℣. 419, 420. *And cut it in a thouſand pieces,—Tho' tougher than the Knight of Greece his.*]

Αἴας——φέρων σάκος ἠΰτε πύργον
Χάλκειον ἑπταβόειον. Homeri Iliad. H. 219, 220.

" Stern Telamon behind his ample ſhield,
" As from a brazen tow'r, o'erlook'd the field;
" Huge was its orb, with ſeven thick folds o'ercaſt
" Of tough bull-hides, of ſolid braſs the laſt.
" (The work of Tychius, who in Hyle dwell'd
" And all in arts of armory excell'd,)
" This Ajax bore before his manly breaſt,
" And threat'ning, thus his adverſe chief addreſs'd."—
Mr *Pope.*

With whom his black-thumb'd anceſtor
Was comrade in the ten years war:
For when the reſtleſs Greeks ſat down
So many years before Troy town,
And were renown'd, as Homer writes,
For well-ſoal'd Boots, no leſs than fights;

℣. 421, 422. *With whom his black-thumb'd anceſtor—Was comerade in the ten years war.*] The thumb of a cobler being black, 'tis a ſign of his being diligent in his buſineſs, and that he gets money, according to the old rhyme,

"The higher the plumb-tree, the riper the plumb;
"The richer the cobler, the blacker his thumb. Dr *W. W.*

℣. 425, 426. *And were renown'd, as Homer writes,—For well-ſoal'd Boots, no leſs than fights.*]

Εὐκνημίδες Ἀχαιοὶ. Homeri Iliad. paſſim.

In a curious diſſertation upon boots, written in expreſs ridicule of Col. Hewſon, (probably ſhadowed in the character of Cerdon), is a humorous paſſage, which ſeems to explain the lines under conſideration. "The ſecond uſe is a uſe of "reproof, to reprove all thoſe that are ſelf-willed, and "cannot be perſuaded to buy them waxed boots: but to "ſuch as theſe, examples move more than precepts, where-"fore I'll give one or two.——I read of Alexander the "Great, that paſſing over a river in Alexandria without "his winter boots, he took ſuch extreme cold in his feet, "that he ſuddenly fell ſick of a violent fever, and four "days after died at Babylon. The like I find in Plutarch, "of that noble Roman Sertorius: and alſo in Homer of "Achilles, that leaving his boots behind him, and coming "barefoot into the temple of Pallas, while he was worſhip-"ping on his knees at her altar, he was pierced into the "heel by a venomed dart by Paris, the only part of him "that was vulnerable, of which he ſuddenly died; which "accident had never happened to him, (as Alexander Roſs, "that little Scotch Mythologiſt, obſerves,) had he not two "days before pawned his boots to Ulyſſes, and ſo was "forced to come without them to the Trojan ſacrifice. He "alſo further obſerves, that this Achilles, of whom Homer "has writ ſuch wonders, was but a ſhoemaker's boy of "Greece, and that when Ulyſſes ſought him out, he at laſt "found him at the diſtaff, ſpinning of ſhoemaker's thread.

They ow'd that glory only to
His anceſtor, that made them ſo.
Faſt friend he was to Reformation,
Until 'twas worn quite out of faſhion;
Next rectifier of wry Law,
And wou'd make three to cure one flaw.
Learned he was, and could take note,
Tranſcribe, collect, tranſlate and quote:
But Preaching was his chiefeſt talent,
Or argument, in which b'ing valiant,

" Now this boy was ſo beloved, that as ſoon as it was re-
" ported abroad that the Oracle had choſen him to rule
" the Grecians, and conquer Troy, all the journeymen in
" the country liſted themſelves under him, and theſe were
" the Myrmidons wherewith he got all his honour, and
" overcame the Trojans." *Phœn. Britan.* p. 268. Mr *B.*

℣. 435. *But Preaching was his chiefeſt talent.*] Mechanics of all ſorts were then preachers, and ſome of them much followed and admired by the mob. " I am to tell " thee, Chriſtian reader, ſays Dr Featley, (Preface to his Dipper dipp'd, wrote 1645, and publiſhed 1647, p. 1.) " this " new year of new changes never heard of in former ages, " namely, of ſtables turned into temples, (and I will beg " leave to add, temples turned into ſtables, as was that of " St Paul's and many more), ſtalls into choirs, ſhopboards " into communion-tables, tubs into pulpits, aprons into li-" nen-ephods, and mechanics of the loweſt rank into prieſts " of the high places.——I wonder that our door-poſts and " walls ſweat not, upon which ſuch notes as theſe have " been lately affixed: On ſuch a day, ſuch a brewer's clerk " exerciſeth; ſuch a tailor expoundeth; ſuch a waterman " teacheth.——If cooks, inſtead of mincing their meat, fall " upon dividing of the word; if tailors leap up from the " ſhopboard into the pulpit, and patch up ſermons out of " ſtolen ſhreds; if not only of the loweſt of the people, as " in Jeroboam's time, prieſts are conſecrated to the Moſt " High God—do we marvel to ſee ſuch confuſion in the " church as there is." They are humorouſly girded in a tract entitled, The Reformado preciſely charactered by a modern Church-warden, p. 11. (Publ. Libr. Cambridge, xix.

He us'd to lay about and ſtickle,
Like Ram, or Bull, at Conventicle:
For diſputants, like Rams and Bulls,
Do fight with Arms that ſpring from Sculls.
Laſt Colon came, bold man of war,
Deſtin'd to blows by fatal ſtar;
Right expert in command of horſe,
But cruel, and without remorſe.

9, 7.) "Here are feltmakers (ſays he) who can roundly deal "with the blockheads, and neutral demicaſters of the "world; coblers who can give good rules for upright walk- "ing, and handle Scripture to a briſtle; coachmen who "know how to laſh the beaſtly enormities, and curb the "headſtrong inſolences of this brutiſh age, ſtoutly exhort- "ing us to ſtand up for the truth, leſt the wheel of deſtruc- "tion roundly over-run us. We have weavers that can "ſweetly inform us of the ſhittle-ſwiftneſs of the times, "and practically tread out the viciſſitude of all ſublunary "things, till the web of our life be cut off: and here are "mechanics of my profeſſion, who can ſeparate the pieces "of ſalvation from thoſe of damnation, meaſure out every "man's portion, and cut it out by a thread, ſubſtantially "preſſing the points, till they have faſhionably filled up "their work with a well-bottom'd concluſion." Mr Tho. Hall, in proof of this ſcandalous practice, publiſhed a tract, entitled, The Pulpit guarded by ſeventeen Arguments, 1651, occaſioned by a diſpute at Henley in Warwickſhire, Auguſt 20. 1650. againſt Laurence Williams a nailer, public preacher, Tho. Palmer a baker, public preacher, Tho. Hind a plough-wright, public preacher, Henry Oakes a weaver, preacher, Humphry Rogers, lately a baker's boy, public preacher.

"God keep the land from ſuch tranſlators,
"From preaching coblers, pulpit praters,
"Of order and allegiance haters."

Mercurius infanus infaniſſimus, No. 3. See more, Sir John Birkenhead's Paul's Churchyard, cent. i. claſ. 4. ſect. lxxxiii. May's Hiſt. of the Parliament, lib. 1. chap. ix. p. 114. Sir Edward Deering's Speeches. Selden's Table-talk, p. 93. A Satire againſt Hypocriſy, p. 24.

℣. 441. ——*Colon.*] Ned Perry, an hoſtler. Mr *B.*

That which of Centaur long ago
Was ſaid, and has been wreſted to
Some other knights, was true of this,
He and his horſe were of a piece;
One ſpirit did inform them both,
The ſelf-ſame vigour, fury, wroth:
Yet he was much the rougher part,
And always had a harder heart;
Although his horſe had been of thoſe
That fed on man's fleſh, as fame goes,

℣. 445, 446. *That which of Centaur long ago—Was ſaid, and has been wreſted to.*] A ridicule on the falſe eloquence of romance-writers and bad hiſtorians, who ſet out the unwearied diligence of their hero, often expreſſing themſelves in this manner, He was ſo much on horſeback, that he was of a piece with his horſe, like a centaur. Mr *W.*

℣. 453, 454. *Although his horſe had been of thoſe—That fed on man's fleſh, as fame goes.*] Alluding either to the ſtory of Diomedes king of Thrace, of whom it is fabled, that he fed his horſes with man's fleſh, and that Hercules ſlew him, and threw him to his own horſes to be eaten by them:

Non tibi ſuccurrit crudi Diomedis imago,
Efferus *humana qui dape pavit equas?*
Ovidii Epiſt. Deianira Herculi, v. 67, 68.

Lucani Pharſal. ii. 162, &c. *Claud. lib.* I. *carm.* iii. 254. *Libanii Soph. declam.* vii. *Op. tom.* I. p. 321. Dr Swift's Intelligencer, No. 2. p. 13.

Or Glaucus's horſes, which tore him in pieces. Virgil, Georg. iii.

" But far above the reſt, the furious mare,
" Barr'd from the male, is frantic with deſpair——
" For this, (when Venus gave them rage and pow'r)
" Their maſters mangled members they devour,
" Of love defrauded in their longing hour."

Mr *Dryden.*

Roſs, in Macbeth, act ii. vol. V. p. 418. ſpeaking of the remarkable things preceding the King's death, ſays,

" And Duncan's horſes, a thing moſt ſtrange and certain,
" Beauteous and ſwift, the minions of the race,
" Turn'd wild in nature, broke their ſtalls, flung out,

Strange food for horſe! and yet, alas,
It may be true, for fleſh is graſs.
Sturdy he was, and no leſs able
Than Hercules to clean a ſtable;
As great a drover, and as great
A critic too in Hog or Neat.
He ripp'd the womb up of his mother,
Dame *Tellus*, 'cauſe ſhe wanted fother
And provender wherewith to feed
Himſelf, and his leſs cruel ſteed.
It was a queſtion whether he
Or's horſe were of a family
More worſhipful: 'till antiquaries
(After th' 'ad almoſt por'd out their eyes)
Did very learnedly decide
The buſineſs on the horſe's ſide,
And prov'd not only horſe, but cows,
Nay pigs, were of the elder houſe:
For beaſts, when man was but a piece
Of earth himſelf, did th' earth poſſeſs.

" Contending 'gainſt obedience, as they would
" Make war with man.——
Old man. " 'Tis ſaid they ate each other.
Roſs. " They did ſo, to the amazement of mine eyes
" That look'd upon't."

℣. 458. *Than Hercules to clean a ſtable.*] See an account of his cleanſing the ſtables of Augeas king of Elis, by drawing the river Alpheus through it. *Diodor. Sicul. Rer. Ant. lib.* v. p. 101. *Baſil.* 1548. Montfaucon's Antiquity explained, vol. I. part ii. p. 129.

℣. 461, 462. *He ripp'd the womb up of his mother,—— Dame* Tellus, *'cauſe ſhe wanted fother.*] Poetry delights in making the meaneſt things look ſublime and myſterious; that agreeable way of expreſſing the wit and humour our poet was maſter of, is partly manifeſted in this verſe. A poetaſter would have been contented with giving this thought in Mr Butler the appellation of *ploughing*, which is all it ſignifies. Mr *B.*

These worthies were the chief that led
The combatants, each in the head
Of his command, with arms and rage
Ready, and longing to engage.
The numerous rabble was drawn out
Of several counties round about,
From villages remote, and shires,
Of east and western hemispheres:
From foreign parishes and regions,
Of different manners, speech, religions,

℣. 473, 474. *For beasts, when man was but a piece—Of earth himself, did th' earth possess.*] Mr Silvester, the translator of Dubartas's Divine Weeks, p. 206. thus expresses it:

"Now of all creatures which his word did make,
"Man was the last that living breath did take;
"Not that he was the least, or that God durst
"Not undertake so noble work at first;
"Rather because he should have made in vain
"So great a prince, without on whom to reign."

℣. 475, 476. *These worthies were the chief that led—The combatants*, &c.] The characters of the leaders of the bear-baiting being now given, a question may arise, Why the Knight opposes persons of his own stamp, and in his own way of thinking, in that recreation? It is plain that he took them to be so, by his manner of addressing them, in the famous harangue which follows. An answer may be given several ways: he thought himself bound in commission, and conscience, to suppress a game which he and his Squire had so learnedly judged to be unlawful; and therefore he could not dispense with it, even in his brethren: he insinuates, that they were ready to engage in the same pious designs with himself; and the liberty they took was by no means suitable to the characters of reformers: in short, he uses all his rhetoric to cajole, and threats to terrify them to desist from their darling sport, for the plausible saving their Cause's reputation. Mr *B.*

℣. 484. *Of different manners, speech, religions.*] Never were there so many different sects and religions in any nation, as were then in England. Mr Case told the Parliament, in his thanksgiving sermon for taking of Chester,

Came men and maſtiffs; ſome to fight
For fame and honour, ſome for ſight.
And now the field of death, the liſts
Were enter'd by antagoniſts,
And blood was ready to be broach'd,
When Hudibras in haſte approach'd,
With Squire and weapons to attack 'em;
But firſt thus from his horſe beſpake 'em.
What rage, O Citizens! what fury
Doth you to theſe dire actions hurry?

p. 25. (ſee Continuation of friendly Debate, p. 8.) "That "there was ſuch a numerous increaſe of errors and hereſies, "that he bluſhed to repeat what ſome had affirmed, name-"ly, that there were no leſs than an hundred and fourſcore "ſeveral hereſies propagated and ſpread in the neighbour-"ing city, (London); and many of ſuch a nature (ſays he) "as that I may truly ſay, in Calvin's language, The errors "and innovations under which they groaned of late years, "were but tolerable trifles, children's play, compared with "theſe damnable doctrines of devils." (See likewiſe Epiſt. Ded. prefixed to Mr Edwards' *Gangræna*, part i.) and Mr Ford, a celebrated divine of thoſe times, obſerved, (Aſſize-Sermon at Reading, Feb. 28, 1653, p. 21, 22.) "That in "the little town of Reading, he was verily perſuaded, if "Auguſtin's and Epiphanius's catalogues of hereſies were "loſt, and all other modern and ancient records of that "kind, yet it would be no hard matter to reſtore them with "conſiderable enlargements from that place; that they have "Anabaptiſm, Familiſm, Socinianiſm, Pelagianiſm, Rant-"ing, and what not? and that the devil was ſerved in he-"terodox aſſemblies, as frequently as God in theirs: and "that one of the moſt eminent church-livings in that coun-"ty, was poſſeſſed by a blaſphemer, one in whoſe houſe he "believed ſome there could teſtify, that the devil was as "viſibly familiar as any one of the family." See a long liſt of ſects in a tract entitled, The ſimple Cobler of Agawam in America, 1647. p. 11. and Tatler, vol. IV. No. 256.

℣. 493, 454. *What rage, O citizens! what fury—Doth you to theſe dire actions hurry?* &c.] Alluding to thoſe lines in Lucan, upon Craſſus's death, *Pharſalia, lib.* 1, 8, 9, &c.

What *æſtrum*, what phrenetic mood
Makes you thus laviſh of your blood,
While the proud Vies your trophies boaſt,
And unreveng'd walks——ghoſt?

Quis furor, O cives, quæ tanta licentia ferri
Gentibus inviſis Latium præbere cruorem?
Cumque ſuperba foret Babylon ſpolianda Tropæis
Auſoniis; umbraque erraret Craſſus inulta
Bella geri placuit nullos habitura triumphos, &c.

Thus tranſlated by Sir Arthur Gorges, 1614, in the ſame metre:

" Dear citizens, what brainſick charms,
" What outrage of diſorder'd arms
" Leads you to feaſt your envious foes,
" To ſee you gor'd with your own blows?
" Proud Babylon your force doth ſcorn,
" Whoſe ſpoils your trophies might adorn;
" And Craſſus' unrevenged ghoſt
" Roams wailing through the Parthian coaſt."

See likewiſe Mr Rowe's tranſlation.

℣. 495. *What* oeſtrum, *&c.*] * *Oeſtrum* is not only a Greek word for madneſs, but ſignifies alſo a gad-bee or horſe-fly, that torments cattle in the ſummer, and makes them run about as if they were mad.

℣. 497. *While the proud Vies*, &c.] This refers to the great defeat given to Sir William Waller at the Deviſes, of which the reader may meet with an account, in Lord Clarendon's Hiſtory of the Rebellion, vol. II. p. 224, 225, 226. and in Mr Echard's Hiſtory of England, vol. II. p. 420. and the blank is here to be filled up with the word *Waller's*, and we muſt read *Waller's ghoſt*: for though Sir William Waller made a conſiderable figure among the generals of the rebel-parliament before this defeat, yet afterwards he made no figure, and appeared but as the ghoſt or ſhadow of what he had been before. Dr *B.* The Deviſes, called *De Vies*, *Deviſes*, or the *Vies*, Cambden's Wiltſhire Coll. 88. edition 1695. It is on the utmoſt part of Rundway-hill, Cambden, *ibid.* Collect. 103. Fuller's Worthies, Wiltſhire, p. 155. Sir John Denham, ſpeaking of the burſting of eight barrels of gunpowder, whereby the famous Sir Ralph Hopton was in danger of being killed, (ſee Loyal Songs againſt the Rump, reprinted 1731. vol. I. p. 107.) has the following lines:

What towns, what garriſons might you
With hazard of this blood ſubdue,
Which now y'are bent to throw away
In vain, untriumphable fray?
Shall Saints in civil bloodſhed wallow
Of Saints, and let the Cauſe ly fallow?

" You heard of that wonder, of the lightning and thunder,
" Which made the lie ſo much the louder;
" Now liſt to another, that miraculous brother
" Which was done by a firkin of powder.
" Oh, what a damp it ſtruck thro' the camp!
" But as for honeſt Sir Ralph,
" It blew him to the Vies, without head or eyes."
The Vies built by Dunwallo, Fabyan's Chronicle, part ii. ch. xxviii. f. 10.

℣. 502. *In vain, untriumphable fray?*] A pleaſant alluſion to the Roman cuſtom, which denied " a triumph to a " conqueror in civil war. Mr *W.* The reaſon of which " was, becauſe the men there ſlain were citizens and no " ſtrangers, which was the reaſon that neither Naſica, ha- " ving vanquiſhed Gracchus and his followers, nor Metellus, " ſuppreſſing Caius Opimius, nor Antonius, defeating Cata- " line, were admitted to a triumph. Nevertheleſs, when " Lucius Sylla had ſurpriſed the cities of Graecia, and ta- " ken the Marian citizens, he was allowed, triumphant- " wiſe, to carry with him the ſpoils gained in thoſe places." Sir William Segar's book, entitled Of Honour Civil and Military, ch. xx. p. 140. Tatler, No. 63.

℣. 503, 504. *Shall Saints in civil bloodſhed wallow—Of Saints, and let the Cauſe ly fallow?*] Mr Walker obſerves, (Hiſtory of Independency, part i. p. 143.) " That all the " cheating, covetous, ambitious perſons of the land were " united together under the title of the *godly*, the *ſaints*, " and ſhared the fat of the land between them;" and (p. 148.) he calls them the *ſaints*, who were canonized nowhere but in the devil's calendar. When I conſider the behaviour of theſe pretended ſaints to the members of the Church of England, whom they plundered unmercifully, and to brother ſaints of other ſects, whom they did not ſpare in that reſpect, when a proper occaſion offered, I cannot help comparing them, with Dr Rondibilis, (Rabelais, b. 3. ch. xxxiv. p. 235.) who told Panurge, " That from wicked folks he

The Cauſe, for which we fought and ſwore
So boldly, ſhall we now give o'er?
Then becauſe quarrels ſtill are ſeen
With oaths and ſwearings to begin,
The Solemn League and Covenant,
Will ſeem a mere God-dam-me rant;
And we that took it, and have fought,
As lewd as drunkards that fall out:
For as we make war *for the King*
Againſt himſelf, the ſelf-ſame thing

" never got enough, and from honeſt people he refuſed no-
" thing." See Sir R. L'Eſtrange's moral to the fable of the Tub of Rats, *&c.* part ii. fab. 236.

℣. 513. 514. —*make war* for the King—Againſt himſelf.] The Preſbyterians, in all their wars againſt the King, maintained ſtill that they fought for him; for they pretended to diſtinguiſh his political perſon from his natural one. His political perſon they ſaid, muſt be, and was with the Parliament, though his natural perſon was at war with them; and therefore, when at the end of his ſpeech he charged them to keep the peace, he does it in the name of the King and Parliament; that is, the political, not the natural king. This was the Preſbyterian method, whilſt they had the aſcendant, to join King and Parliament. In the Earl of Eſſex's commiſſion, the King was named, but left out in that of Sir Thomas Fairfax. (See Lord Hollis's obſervation upon it, Memoirs, p. 34.) To this piece of grimace Mr Butler alludes, (in his parable of the Lion and the Fox, ſee Remains.)

" You know when civil broils grew high,
" And men fell out they knew not why,
" That I was one of thoſe that went
" To fight for King and Parliament.
" When that was over, I was one
" Fought for the Parliament alone;
" And though to boaſt it argues not,
" Pure merit me a halbert got;
" And as Sir Samuel can tell,
" I us'd the weapon paſſing well."

Serjeant Thorp, one of their iniquitous judges, took great pains to eſtabliſh this diſtinction, in his charge to the Grand

Some will not ſtick to ſwear we do 515
For God, and for Religion too:
For if Bear-baiting we allow,
What good can Reformation do?

Jury at York aſſize, May 23, 1648, p. 11. *penes me.* Mr Richard Overton (in his Appeal from the degenerate Repreſentative Body the Commons of England—to the Body repreſented, 1647. p. 18.) plays their own artillery upon them. "There is a difference (ſays he) between their parliamen-"tary and their own perſonal capacity, and their actions "are anſwerably different; therefore the rejection, diſobe-"dience, and reſiſtance of their perſonal commands is no "rejection, diſobedience or reſiſtance of their parliamentary "authority; ſo that he that doth reſiſt their perſonal com-"mands, doth not reſiſt the parliament; neither can they be "cenſured, or eſteemed as traitors, rebels, diſturbers, or ene-"mies to the ſtate; but rather as preſervers, conſervers, and "defenders thereof." (See more, Impartial Examinat. of Mr Neal's 2d volume of the Hiſtory of the Puritans, p. 377. Impartial Examination of his 3d vol. p. 305. Preface to a tract, entitled, A Looking-glaſs for Schiſmâtics, 1725.) The fanatical Jeſuits, 1687, ſeem to have borrowed this diſtinction from theſe Jeſuitical fanatics. The Pope himſelf being ſuſpected as a favourer of Molinos, or what was called the hereſy of the *Quietiſts*, "on the 13th of February, ſome "were deputed from the Court of the Inquiſition, to exa-"mine him, not in the quality of Chriſt's vicar, or St Pe-"ter's ſucceſſor, but in the ſingle quality of Benedict Ode-"ſchalchi." Baker's Hiſtory of the Inquiſition, p. 430.

ỳ. 518. *What good can Reformation do?*] This was the cant of ſome of them, even in their public ſermons: "The "people of England (ſays Richard Kentiſh, Faſt-ſermon be-"fore the Commons, Nov. 24, 1647. p. 17.) once deſired a "reformation, covenanted for a reformation, but now they "hate to be reformed." Their way of reforming is ſneered by the author of An Elegy upon the incomparable King Charles I. 1648. p. 11.

"Brave reformation, and a thorough one too,
"Which to enrich yourſelves muſt all undo.
"Pray, tell us (thoſe that can) what fruits have grown
"From all your ſeeds in blood and treaſure ſown?
"What would you mend, when your projected ſtate
"Doth from the beſt in form degenerate?

The blood and treaſure that's laid out,
Is thrown away, and goes for nought.
Are theſe the fruits o' the Proteſtation,
The prototypé of reformation,
Which all the Saints, and ſome, ſince Martyrs,
Wore in their hats like wedding garters,
When 'twas reſolv'd by either Houſe,
Six members' quarrel to eſpouſe?
Did they, for this, draw down the rabble,
With zeal and noiſes formidable,
And make all Cries about the Town
Join throats to cry the Biſhops down?

" Or why ſhould you (of all) attempt the cure
" Whoſe facts nor goſpel-teſts nor laws endure?
" But like unwholeſome exhalations met,
" From your conjunction only plagues beget.
" And in your circle, as impoſthumes fill,
" Which by their venom their whole body kill."

℣. 524. *Wore in their hats*, &c.] When the tumultuous rabble came to Weſtminſter, crying to have juſtice done upon the Earl of Stafford, they rolled up the proteſtation, or ſome piece of paper reſembling it, and wore it in their hats, as a badge of their zeal: they might probably do the ſame upon the impeachment of the Six Members. Dr *B.* " The " Buckinghamſhire men were the firſt who, whilſt they ex- " preſſed their love to their Knight, (Hamden), forgot their " ſworn oath to their King, and inſtead of feathers, they car- " ried a printed proteſtation in their hats, as the Londoners " had done a little before upon the ſpear's point." See a tract, entitled The True Informer, *&c.* Oxford, 1643. p. 27.

℣. 526. Six Members' *quarrel to eſpouſe.*] * The ſix members were the Lord Kimbolton, Mr Pym, Mr Hollis, Mr Hamden, Sir Arthur Haſlerig and Mr Stroud, whom the King ordered to be apprehended, and their papers ſeized; charging them of plotting with the Scots, and favouring the late tumults; but the Houſe voted againſt the arreſt of their perſons or papers: whereupon the King having preferred articles againſt thoſe members, he went with his guard to the Houſe to demand them; but they, having notice, withdrew.

℣. 530. *Join throats to cry the Biſhops down.*] " It is

Who having round begirt the palace,
(As once a-month they do the Gallows)
As members gave the ſign about,
Set up their throats with hideous ſhout:
When Tinkers bawl'd aloud to ſettle
Church-Diſcipline, for patching Kettle;
No Sow-gelder did blow his horn
To geld a cat, but cry'd Reform:

" freſh in memory (ſaith the author of a tract, entitled, " *Lex Talionis*) how this city ſent forth its ſpurious ſcum " in multitudes to cry down *Biſhops, root and branch;* " who like ſhoals of herrings, or ſwarms of hornets, lay " hovering about the court with lying pamphlets and ſcan- " dalous Paſquils, until they forced the King from his " throne, and baniſhed the Queen from his bed, and after- " wards out of the kingdom. Good Lord (ſays the True " Informer, *&c.* Oxford 1643. p. 12.) what a deal of dirt " was thrown in the biſhops' faces?—what infamous ballads " were ſung? what a thick cloud of epidemical hatred " hung ſuddenly over them; ſo far, that a dog with a black " and white face was called a biſhop." And 'tis certain, that theſe mobs were encouraged by Alderman Pennington, and other members of the Houſe of Commons; and by ſome of the clergy, particularly by Dr Burges, who called them his *ban-dogs*, and ſaid he could ſet them on and take them off as he pleaſed, (Wood's *Athen. Oxon.* vol. ii. *col.* 236. Echard's Hiſtory of England, vol. ii.). And 'tis no wonder that the mob without doors were ſo furious againſt them, when ſo much encouragement was given within; and upon one of theſe clamourers, who was an alderman, (and probably Pennington), 'twas well turned by Mr Selden, " Mr " Speaker, (ſays the Alderman), there are ſo many clamours " againſt ſuch and ſuch of the prelates, that we ſhall never " be quiet till we have no more biſhops." Mr Selden upon this informs the Houſe, " what grievous complaints there " were, for high miſdemeanors, againſt ſuch and ſuch al- " dermen; and therefore (ſays he) by a parity of reaſon, it " is my humble motion that we have no more aldermen." L'Eſtrange's Reflection upon Poggius's Fable, of a Prieſt and Epiphany, part i. fable 364. See a further account of the mobs of thoſe times, Εικων Βασιλικη. chap. 4.

The Oyſter-women lock'd their fiſh up,
And trudg'd away, to cry No Biſhop:
The Mouſe-trap men laid Save-alls by,
And 'gainſt Ev'l Counſellors did cry:
Botchers left old cloaths in the lurch,
And fell to turn and patch the Church:
Some cry'd the Covenant, inſtead
Of Pudding-pies and Ginger-bread:
And ſome for Brooms, old Boots and Shoes,
Baul'd out to purge the Common-houſe:
Inſtead of Kitchen-ſtuff, ſome cry,
A Goſpel-preaching Miniſtry;
And ſome for Old Suits, Coats, or Cloak,
No Surplices nor Service book:
A ſtrange harmonious inclination
Of all degrees to Reformation.
And is this all? Is this the end
To which theſe Carry'ngs on did tend?
Hath Public Faith, like a young heir,
For this tak'n up all ſorts of ware,

℣. 553, 554. *A ſtrange harmonious inclination—Of all degrees to Reformation.*] Thoſe flights which ſeem moſt extravagant in our poet, were really excelled by matter of fact. The Scots (in their large Declaration, 1637. p. 41.) begin their petition againſt the Common Prayer-Book thus,—"We men, women, and children, and ſervants, having "conſidered," *&c.* Foulis's Hiſt. of Wicked Plots, *&c.* p. 91.

℣. 557, 558. *Hath Public Faith, like a young heir,—For this tak'n up all ſorts of ware.*] This thought ſeems to have been borrowed from Mr Walker; (Hiſtory of Independency, 1661. part i. p. 11.), "The moſt obſervable thing "(ſays he) is to ſee this old parliament, like a young pro"digal, take up money upon difficult terms, and entangle "all they had for a ſecurity." They took up ammunition, proviſions, and cloaths for their army, promiſing to pay for them as ſoon as they could raiſe money; and tradeſmen took their word, and truſted them with their goods, upon

And run in't' ev'ry tradeſman's book,
'Till both turn'd bankrupts, and are broke?
Did Saints, for this, bring in their Plate,
And crowd as if they came too late?

what they called the Public Faith, upon a promiſe of eight pound *per cent.* intereſt; (as is mentioned by moſt of the hiſtorians of thoſe times), vaſt quantities of plate were brought into the parliament treaſury to be coined into money for the payment of the ſoldiers; but the parliament broke their public faith, and performed few of their promiſes; ſo that many of the tradeſmen that truſted them broke; and many of thoſe that brought in their plate were cheated of both their principal and intereſt. "Never was there "ſuch double dealing (ſays Mr J. Howel, Philanglus, p. 146.) "by any public aſſembly; for when the lenders upon the "public faith came to demand their money, they could not "have it, unleſs they doubled their firſt ſum, together with "the intereſt they received; and then they ſhould have the "value in church and crown lands; but if they doubled "not both intereſt and principal, they ſhould not be en-"pable of having any lands allowed for their money. Di-"verſe (ſays he) to my knowledge, have ruined themſelves "thereby; and though they clamoured and ſpoke high lan-"guage at the parliament doors, and were promiſed ſatiſ-"faction, yet could not get a penny to this day."——And diverſe interlopers were uſed to buy theſe Public Faith-bills for half a crown in the pound. See a farther account of their public faith, in a tract, entitled, A ſecond Complaint; being an honeſt Letter to a doubtful Friend, about rifling the 20th Part of his Eſtate, 1643. Hiſtory of Independency, part i. p. 3. part ii. p. 78. A ſong, entitled, The Clown, Collection of Loyal Songs, reprinted 1731, vol. ii. p. 191. *Mercurius Politicus*, No. 387. p. 62, 63, 64. The Speech and Confeſſion of the Covenant, at its Burning by the Executioner, 1671, p. 15. Heath's Chronicle, p. 37.

℣. 561, 562. *Did Saints, for this, bring in their Plate,—And crowd as if they came too late?*] One of theſe pretended ſaints, who generally in his prayers pleads poverty, yet thanks God upon this occaſion for enabling him to ſubſcribe ſome plate to the parliament. "O my good Lord "God——accept of my due thanks for all ſorts of mercies, "ſpiritual and temporal to me and mine: in ſpecial, I

For when they thought the Cauſe had need on't,
Happy was he that cou'd be rid on't.
Did they coin Piſs pots, Bowls, and Flagons,
Int' officers of horſe and dragoons;
And into pikes and muſqueteers
Stamp Beakers, Cups, and Porringers?
A Thimble, Bodkin, and a Spoon,
Did ſtart up living men, as ſoon
As in the furnace they were thrown,
Juſt like the Dragon's Teeth b'ing ſown.
Then was the Cauſe of gold and plate,
The brethren's off'rings, conſecrate,

" praiſe thee for my riches in plate, by which I am enabled
" to ſubſcribe fifteen pounds in plate for the uſe of the
" Parliament, as I am called upon for to do it, by com-
" miſſioners this day." Mr George Swathe's Prayers, p. 37.

——" Without ſtay
" Our callings and eſtates we flung away;
" Our plate, our coin, our jewels, and our rings,
" Arms, ornaments, and all our precious things,
" To you we brought as bountifully in,
" As if they had old ruſty horſe-ſhoes bin."

Opabalſ. Anglic.——By George Withers, Eſq; 1646. p. 3.

℣. 569, 570. *A Thimble, Bodkin, and a Spoon,—Did ſtart up living men as ſoon,* &c.] Mr Thomas May (who ſtyles himſelf Secretary of the Parliament, Hiſtory of the Parliament of England, 1647. lib. ii. chap. ii. p. 97.) obſerves, " That the parliament were able to raiſe forces, and arm " them well, by reaſon of the great maſſes of money and " plate which to that purpoſe was heaped up in Guild-Hall " —where not only the wealthieſt citizens and gentlemen " who were near dwellers, brought in their large bags " and goblets, but the poor ſort preſented their mites alſo, " inſomuch that it was a common jeer of men diſaffected " to the cauſe, to call it *the thimble and bodkin army.*" See note upon part ii. canto ii. ℣. 775. The French Report, Collection of Loyal Songs, reprinted 1731. vol. I. No. 11. p. 25. A Song on bringing in the Plate, *ib.* vol. I. No. 22. p. 47. Rump Rampant, vol. II. No. 15. p. 61.

℣. 572. *Juſt like the Dragon's Teeth being ſown.*] See the Fable of Cadmus, *Ovid. Metamorph. lib.* iii. l. 502. *&c.*

Like th' Hebrew Calf, and down before it
The ſaints fell proſtrate, to adore it:
So ſay the Wicked——and will you
Make that ſarcaſmus ſcandal true,
By running after dogs and bears,
Beaſts more unclean than calves or ſteers?
Have pow'rful Preachers ply'd their tongues,
And laid themſelves out and their lungs;

℣. 575. *Like th' Hebrew Calf, and down before it*, &c.] The author of a book entitled, Engliſh and Scotch Preſbytery, p. 320. obſerves, upon this ordinance, "That the Seditious "Zealots contributed as freely as the idolatrous Iſraelites "to make a Golden Calf; and thoſe who did not bring in "their plate, they plundered their houſes, and took it away "by force: and at the ſame time commanded the people "to take up arms, under the penalty of being hanged."

℣. 578. *Make that ſarcaſmus*, &c.] *Abuſive or inſulting had been better, but our Knight believ'd the learned language more convenient to underſtand in, than in his own mother-tongue.

℣. 580. *Beaſts more unclean than calves or ſteers?*] See an account of clean and unclean beaſts, Leviticus xi. Deuteronomy xiv.

℣. 581. *Have pow'rful Preachers ply'd their tongues.*] Alluding to Mr Edmund Calamy, and others, who have recommended this loan, in a ſpeech at Guild-Hall, Oct 6. 1643. in which, among other reaſons for a loan, he has the following ones. "If ever, Gentlemen, you might uſe this ſpeech "of Bernardus Ochinus, (which he hinted at before) O happy penny, you may uſe it now; happy money, that will "purchaſe religion, and purchaſe reformation to my poſterity! O happy money, and bleſſed be God I have it to "lend! and I count it the greateſt opportunity that God "did ever offer to the godly of this kingdom, to give them "ſome money to lend to this cauſe: and I remember, in "this ordinance of Parliament, it is called *advance money;* "it is called *an ordinance to advance money towards the "maintaining the Parliament forces;* and truly it is the "higheſt advance of money, to make money an inſtrument "to advance my religion; the Lord give you hearts to believe this. For my part, I ſpeak it in the name of myſelf,

Us'd all means, both direct and ſiniſter,
I' th' pow'r of Goſpel-preaching Miniſter?
Have they invented Tones to win
The Women, and make them draw in
The men, as Indians with a female
Tame elephant inveigle the male?

" and in the names of theſe reverend miniſters, we will not " only ſpeak to perſuade you to contribute, but every one " of us, that God hath given any eſtate to, we will all to " our outmoſt power; we will not only ſay *ite*, but *venite*." See more *id. ib.* Mr Caſe, a celebrated preacher of thoſe times, to encourage his auditors to a liberal contribution, upon adminiſtering the ſacrament, addreſs'd them in this manner. *All ye that have contributed to the Parliament, come, and take the ſacrament to your comfort.* Dugdale's Short View, p. 566.

℣. 585. *Have they invented Tones to win*, &c.] The author of the Dialogue between Timothy and Philatheus, (Pref. to 2d vol. 1710.) in banter of thoſe times, ſays; " I knew " a famous caſuiſt, who, whenever he undertook the conver- " ſion of any of his preciſe neighbours, moſt commonly made " uſe of this following addreſs.——H—a—h fre-nd, *thou* " *art in darkneſs*, yea in *thick darkneſs*,—The Lord—— " He—I ſay, he—he ſhall enlighten thee. Hearken to him, " hear him, attend to him, adviſe with him, enquire for " him—(raiſing his voice)—Po—or—Saw——(here pull out " the handkerchief) he ſhall enlighten thee, he ſhall kindle " thee, he ſhall inflame thee, he ſhall conſume thee, yea, " even he,——*Heigh-ho*," (this through the noſe:) and by this well tuned exordium, he charm'd all the brethren moſt melodiouſly, and rival'd all the noſes and nightcaps in the neighbourhood.

℣. 587, 588. *The men, as Indians with a female—Tame elephant inveigle the male.*] The manner of taking wild elephants in the kingdom of Pegu, is by a tame female elephant bred for that purpoſe: which being anointed with a peculiar ointment, the wild one follows her into an incloſed place, and ſo is taken. (Purchas his Pilgrims, vol. v. 4th edit. p. 583.) ſee a larger account, Philoſophical Tranſactions, No. 326. vol. XXVII. p. 66. *&c.* and the manner of taming elephants in England, by Mr Strachan, Philoſophical Tranſactions, No. 277. vol. XXIII. p. 1052.

Have they told Prov'dence what it muſt do,
Whom to avoid, and whom to truſt to,
Diſcover'd th' enemy's deſign,
And which way beſt to countermine;
Preſcrib'd what ways it hath to work,
Or it will nev'r advance the Kirk;

ỳ. 589. *Have they told Prov'dence what it muſt do.*] 'Twas a common practice to inform God of the tranſactions of the times. "Oh my good Lord, (ſays Mr G. Swathe, "Prayers, p. 12.) I hear the King hath ſet up his ſtandard "at York, againſt the parliament and city of London—— "look thou upon them, take their cauſe into thine own "hand; appear thou in the cauſe of thy ſaints; the cauſe "in hand——It's thy cauſe, Lord; we know that the King "is miſled, deluded, and deceiv'd by his Popiſh, Arminian, "temporizing, rebellious, malignant faction and party, "&c." "They would (ſays Dr Echard, Obſervations on "the Anſwer to the Enquiry into the Occaſions of the Con- "tempt of the Clergy, p. 67.) in their prayers and ſermons "tell God, that they would be willing to be at any charge "and trouble for him, and to do, as it were, any kindneſs "for the Lord; the Lord might now truſt them, and rely "upon them, they ſhould not fail him: they ſhould not be "unmindful of his buſineſs; his work ſhould not ſtand ſtill, "nor his deſigns be neglected. They muſt needs ſay, that "they had formerly receiv'd ſome favours from God, and "have been (as it were) beholden to the Almighty; but they "did not much queſtion, but they ſhould find ſome oppor- "tunity of making ſome amends for the many good things, "and (as I may ſo ſay) civilities which they had received "from him. Indeed, as for thoſe that are weak in the "faith, and are yet but babes in Chriſt, it is fit that ſuch "ſhould keep at ſome diſtance from God, ſhould kneel be- "fore him, and ſtand (as I may ſo ſay) cap in hand to the "Almighty: but as for thoſe that are ſtrong in all gifts, "and grown up in all grace, and are come to a fulneſs and "ripeneſs in the Lord Jeſus; it is comely enough to take a "great chair, and ſit at the end of the table, and with "their cock'd hats on their heads, to ſay, God, we thought "it not amiſs to call upon thee this evening, and let thee "know how affairs ſtand; we have been very watchful ſince "we were laſt with thee; and they are in a very hope-

Told it the news o' th' laſt expreſs,
And after good or bad ſucceſs
Made prayers, not ſo like petitions,
As overtures and propoſitions,
(Such as the Army did preſent
To their creator, the Parliament)
In which they freely will confeſs,
They will not, cannot acquieſce,
Unleſs the Work be carried on
In the ſame way they have begun,
By ſetting church and commonweal
All on a flame, bright as their zeal,

" ful condition; we hope that thou wilt not forget us; for " we are very thoughtful of thy concerns: we do ſomewhat " long to hear from thee: and if thou pleaſeſt to give us " ſuch a thing (victory) we ſhall be (as I may ſo ſay) good " to thee in ſomething elſe when it lyes in our way." See a remarkable Scotch prayer much to the ſame purpoſe. Scourge, by Mr Lewis, No. 16. p. 130. edit. 1717.

℣. 602. *They will not, cannot acquieſce.*] Alluding probably to their ſaucy expoſtulations with God from the pulpit. Mr Vines, in St Clement's church near Temple-Bar, uſed the following words: " O Lord, thou haſt never given " us a victory this long while, for all our frequent faſting: " what doſt thou mean, O Lord, to fling into a ditch, and " there to leave us?" Dugdale's Short View of the Troubles, p. 570. And one Robinſon, in his prayer at Southampton, Auguſt 25. 1642. expreſſed himſelf in the following manner: " O God, O God, many are the hands that are lift up againſt " us; but there is one God, it is thou thyſelf, O Father, who " doſt us more miſchief than they all." (See Seppen's Preacher's Guard and Guide.) They ſeemed to encourage this ſaucineſs in their public ſermons. " Gather upon God, " (ſays Mr R. Harris, Faſt-ſermon before the Commons, " May 25, 1642, p. 18.) and hold him to it as Jacob did; " preſs him with his precepts, with his promiſes, with his " hand, with his ſeal, with his oath, till we do δυσωπεῖν, " as ſome Greek fathers boldly ſay: that is, if I may " ſpeak it reverently enough, put the Lord out of counte- " nance; put him, as you would ſay, to the bluſh, unleſs we " be maſters of our requeſts."

On which the ſaints were all a-gog,
And all this for a Bear and Dog?
The Parliament drew up Petitions
To 'tſelf, and ſent them, like commiſſions,
To well-affected perſons down,
In ev'ry city and great town;
With pow'r to levy horſe and men,
Only to bring them back agen:
For this did many, many a mile
Ride manfully in rank and file,
With Papers in their hats, that ſhow'd
As if they to the Pillory rode.
Have all theſe courſes, theſe efforts,
Been try'd by people of all ſorts,
Velis & remis, omnibus nervis,
And all t' advance the Cauſe's ſervice?

✱. 609. *The Parliament drew up Petitions*, &c.] When the ſeditious members of the Houſe of Commons wanted to have any thing paſs the Houſe, which they feared would meet with oppoſition, they would draw up a petition to the Parliament, and ſend it to their friends in the country to get it ſigned, and brought up to the Parliament, by as many as could be prevailed upon to do it. Their way of doing it (as Lord Clarendon obſerves, Hiſt. of the Rebellion, vol. i. p. 161.) "was to prepare a petition very modeſt and dutiful for the form, and for the matter not very unreaſonable; and to communicate it at ſome public meeting, where care was taken it ſhould be received with approbation: the ſubſcription of a very few hands filled the paper itſelf where the petition was written, and therefore many more ſheets were annexed for the reception of the numbers, which gave all the credit, and procured all the countenance to the undertaking. When a multitude of hands were procured, the petition itſelf was cut off, and a new one framed, agreeable to the deſign in hand; and annexed to a long liſt of names which was ſubſcribed to the former: by this means many men found their names ſubſcribed to petitions of which they before had never heard."

And ſhall all now be thrown away
In petulant inteſtine fray?
Shall we that in the Cov'nant ſwore,
Each man of us to run before
Another, ſtill in Reformation
Give Dogs and Bears a diſpenſation?
How will diſſenting Brethren reliſh it?
What will Malignants ſay? *Videlicet*,
That each man ſwore to do his beſt,
And damn and perjure all the reſt?
And bid *the Devil take the hin'moſt*,
Which at this race is like to win moſt.
They'll ſay our bus'neſs, to *reform*
The church and ſtate, is but a worm;
For to ſubſcribe, unſight unſeen,
To an unknown church diſcipline,
What is it elſe, but before hand
T' engage, and after underſtand?

℣. 621. Velis et remis, omnibus nervis.] The ancients made uſe of gallies with ſails and oars, *vide Lucani Pharſal. paſſim.* Such are the gallies now rowed by ſlaves at Leghorn, *&c.* in calm weather, when their ſails are of little ſervice: all that Mr Butler means, is that they did it with all their might.

℣. 630. *What will Malignants ſay*, &c.] "By malignants" (ſays the writer of A Letter without any ſuperſcription—That the poor People may ſee the Intention of thoſe whom they have followed, printed in the year 1643, p. 6.) "you "intend all ſuch who believe that more obedience is to be "given to the acts of former parliaments, than to the or-"ders and votes of this."

℣. 637. *For to ſubſcribe, unſight unſeen.*] See the Solemn League and Covenant, in Lord Clarendon's Hiſtory of the Rebellion, vol. II. p. 287. where they promiſe to reform the church according to the beſt reformed churches, though none of them knew, neither could they agree which churches were beſt reformed; and very few, if any of them, knew which was the true form of thoſe churches. Dr *B.*

For when we ſwore to carry on
The preſent Reformation,
According to the pureſt mode
Of churches beſt reform'd abroad,
What did we elſe but make a vow
To do we know not what, nor how?
For no three of us will agree
Where, or what churches theſe ſhou'd be:
And is indeed the ſelf-ſame caſe
With theirs that ſwore *Et cætera's;*

ỳ. 639, 640. *What is it elſe, but before-hand—T' engage, and after underſtand?*] Of this kind was the caſuiſtry of the Mayor and Jurats of Haſtings, one of the Cinque Ports; who would have had ſome of the aſſiſtants to ſwear in general to aſſiſt them, and afterwards they ſhould know the particulars; and when they ſcrupled, they told them, "They "need not to be ſo ſcrupulous, though they did not know "what they ſwore unto; it was no harm, for they had taken "the ſame oath themſelves to do that, which they were to "aſſiſt them in." *Mercurius Ruſtic.* No. xv. p. 163, 164.

ỳ. 647, 648. *For no three of us will agree—Where, or what churches theſe ſhould be.*] See this proved in their behaviour at the treaty of Uxbridge, Lord Clarendon's Hiſtory of the Rebellion, vol. II. p. 445, 448.

ỳ. 650. *With theirs that ſwore* Et caetera's;] In the convocation that ſate at the beginning of 1640, there was an oath framed (ſee canon the 6th of 1640.) which all the clergy were bound to take, in which was this clauſe: "Nor "will I ever give my conſent to alter the government of "this church, by archbiſhops, biſhops, deans, archdeacons, &c." This was loudly clamoured at, and called *ſwearing to they knew not what:* and a book was publiſhed, London 1641, entitled, The Anatomy of *Et cætera*; or, The unfolding of that dangerous Clauſe of the Sixth Canon. Our poet has plainly in this place ſhown his impartiality; the faulty and ridiculous on one ſide as well as the other, feel the laſh of his pen. The ſatire is fine and pungent, in comparing the *Et cætera* oath with the covenant oath: neither of which were ſtrictly defenſible. His brother ſatiriſt Cleveland, alſo could not permit ſo great an abſurdity to paſs by him unlaſhed; but does it in the perſon of a Puritan zealot, and thereby cuts doubly:

Or the French League, in which men vow'd
To fight to the laſt drop of blood.

" Who ſwears *Et cætera*, ſwears more oaths at once,
" Than Cerberus out of his triple ſconce:
" Who views it well, with the ſame eye beholds
" The old half ſerpent in his num'rous folds
" Accurs'd——
" Oh Booker, Booker, how com'ſt thou to lack
" This ſign in thy prophetic almanac?
" ——I cannot half untruſs
" *Et cætera*, it is ſo abominous.
" The Trojan nag was not ſo fully lin'd:
" Unrip *Et cætera*, and you ſhall find
" Og the great commiſſary, and, which is worſe,
" The apparator upon his ſkew-bald horſe.
" Then finally, my babe of grace, forbear
" *Et cætera*, 'twill be too far to ſwear;
" For 'tis, to ſpeak in a familiar ſtyle,
" A Yorkſhire wea-bit, longer than a mile."

Nay, he elſewhere couples it with the cant word *Smectymnuus*, (the club divines), and ſays, " The banns of marriage " were aſked between them—that the Convocation and the " Commons were to be the gueſts; and the prieſt Moſeley, " or *Sancta Clara* were to tie the foxes tails together." Could any thing be ſaid more ſevere and ſatirical? Mr *B.*

℣. 651. *Or the French League.*] * The holy League in France, deſigned and made for the extirpation of the Proteſtant Religion, was the original out of which the Solemn League and Covenant here was, with difference only of circumſtances, moſt faithfully tranſcribed. Nor did the ſucceſs of both differ more than the intent and purpoſe; for after the deſtruction of vaſt numbers of people of all ſorts, both ended with the murder of two kings, whom they had both ſworn to defend: and as our Covenanters ſwore every man to run one before another in the reformation, ſo did the French, in the holy League, to fight to the laſt drop of blood. Mr Robert Gordon (ſee Hiſtory of the Illuſtrious Family of Gordon, vol. ii. p. 197.) ſpeaking of the Solemn League and Covenant, compares it to the holy League in France; and obſerves, " That they were as like as one egg " to another; the one was nurſed by the Jeſuits, the other " by the then Scots Preſbyterians, Simeon and Levi;" and he informs us, p. 199. " That Sir William Dugdale (Short

Theſe ſlanders will be thrown upon
The Cauſe and Work we carry on,
If we permit men to run headlong
T' exorbitances fit for Bedlam;
Rather than Goſpel-walking times,
When ſlighteſt ſins are greateſt crimes.
But we the matter ſo ſhall handle,
As to remove that odious ſcandal:
In Name of King and Parliament,
I charge ye all, no more foment
This feud, but keep the peace between
Your brethren and your countrymen;
And to thoſe places ſtraight repair
Where your reſpective dwellings are.
But to that purpoſe firſt ſurrender
The Fiddler, as the prime offender,
Th' incendiary vile, that is chief
Author and engineer of miſchief;
That makes diviſion between friends,
For profane and malignant ends.
He and that engine of vile noiſe,
On which illegally he plays,
Shall (*dictum factum*) both be brought
To condign Puniſhment, as they ought.

" View) has run the compariſon paragraph by paragraph; " and that ſome ſigned it with their own blood, inſtead of " ink." See likewiſe Hiſtory of Engliſh and Scotch Preſbytery, edit. 1659. chap. x. p. 88.

℣. 667, 668. *But to that purpoſe firſt ſurrender—The Fiddler*, &c.] This is meant as a ridicule on the clamours of the parliament againſt evil counſellors, and their demands to have them given up to juſtice. Mr *W.*

℣. 673, 674, 675, 676. *He and that engine of vile noiſe, —On which illegally he plays,—Shall* (dictum factum) *both be brought*—To condign puniſhment, *as they ought*.] The threatening puniſhment to the fiddle, was much like the

This muſt be done, and I would fain ſee
Mortal ſo ſturdy as to gain-ſay:
For then I'll take another courſe,
And ſoon reduce you all by force.
This ſaid, he clapt his hand on ſword,
To ſhew he meant to keep his word.
But Talgol, who had long ſuppreſt
Inflamed wrath in glowing breaſt,
Which now began to rage and burns as
Implacably as flame in furnace,

threats of the pragmatical Troopers to puniſh Ralph Dobbin's waggon, of which we have the following merry account, (Plain Dealer, publiſhed 1734. vol. i. p. 256.) "I was "driving (ſays he) into a town upon the 29th of May, "where my waggon was to dine: there came up in a great "rage ſeven or eight of the Troopers that were quartered "there, and aſked what I buſh'd out my horſes for? I told "them to drive flies away. But they ſaid I was a *Jacobite* "*raſcal, That my horſes were guilty of high treaſon, and* "*my waggon ought to be hanged.*——I anſwered, it was "already *drawn*, and within a yard or two of being *quar-* "*tered;* but as to being *hanged*, it was a compliment we "had no occaſion for, and therefore deſired them to take "it back again, and keep it in their own hands, till they "had an opportunity to make uſe of it.—I had no ſooner "ſpoke theſe words, but they fell upon me like thunder, "ſtripped my cattle in a twinkling, and beat me *black and* "*blew* with my own oak-branches."

℣. 683, 684. *But Talgol, who had long ſuppreſt—Inflamed wrath in glowing breaſt*, &c.] It may be aſked, why Talgol was the firſt in anſwering the Knight, when it ſeems more incumbent upon the Bearward to make a defence? Probably Talgol might then be a Cavalier, for the character the poet has given him does not infer the contrary, and his anſwer carries ſtrong indications to juſtify the conjecture. The Knight had unluckily expoſed to view the plotting deſigns of his party, which gave Talgol an opportunity to vent his natural inclination to ridicule them: this confirms me in an opinion, that he was then a Loyaliſt, notwithſtanding what Sir Roger L'Eſtrange has aſſerted to the contrary. Mr *B.*

Thus anſwer'd him: Thou vermin wretch'd
As e'er in meaſled pork was hatch'd;
Thou tail of Worſhip, that doſt grow
On rump of juſtice as of cow;
How dar'ſt thou with that ſullen luggage
O' th'ſelf, old ir'n, and other baggage,
With which thy ſteed of bones and leather
Has broke his wind in halting hither;
How durſt th', I ſay, adventure thus
T' oppoſe thy lumber againſt us?
Could thine impertinence find out
No work t'employ itſelf about,
Where thou, ſecure from wooden blow,
Thy buſy vanity might'ſt ſhow?
Was no diſpute a foot between
The Caterwauling Brethren?

℣. 689. *Thou tail of Worſhip.*] A home reflection upon the juſtices of the peace of thoſe times; many of which, as has been obſerved, were of the loweſt rank of the people; and the beſt, probably, were butchers, carpenters, horſe-keepers, as ſome have been within our memory; and very applicable the words of Notch, the brewer's clerk, to the groom of the revels (Ben Johnſon's Maſk of Augurs, Works, p. 82.) have been to many of the worſhipful ones of thoſe times: "Sure, by your language, you were never meant "for a courtier; howſoever it hath been your ill fortune to "have been taken out of the neſt young; you are ſome con-"ſtable's egg, ſome widgeon of authority, you are ſo eaſily "offended." (See Miramont's treatment of his brother Briſac the juſtice; Beaumont and Fletcher's Elder Brother, act ii. ſc. 1.) And as they made ſuch mean perſons juſtices of the peace, that they might more eaſily govern them; Cromwell afterwards took the ſame method in the choice of High Sheriffs, whom he appointed from yeomen, or the loweſt tradeſmen that he could confide in; the expence of retinue and treating the judges being taken away. Heath's Chronicle, p. 401.

℣. 694. *Is lam'd and tir'd in halting hither.*] Thus it ſtands in the two Iriſh editions of 1663.

No ſubtle queſtion rais'd among
Thoſe out-o'-their Wits, and thoſe i' th' wrong;
No prize between thoſe combatants
O' th' times, the land and water-ſaints,
Where thou might'ſt *ſtickle without hazard*
Of outrage to thy hide and mazzard;
And not for want of bus'neſs come
To us to be thus troubleſome,
To interrupt our better ſort
Of diſputants, and ſpoil our ſport?
Was there no Felony, no Bawd,
Cut-purſe, nor Burglary abroad?
No ſtolen Pig, nor plunder'd Gooſe,
To tie thee up from breaking looſe?

℣. 702. *The Caterwauling Brethren.*] A writer of thoſe times (*Umbra Comitiorum*: or, Cambridge Commencement in Types, pag. 6. *penes me*) thus ſtyles the Preſbyterians; "How did the rampant Brotherhood (ſays he) play their "prize, and caterwaul one another." But Mr Butler deſigned this probably as a ſneer upon the Aſſembly of Divines, and ſome of their curious and ſubtle debates; for which our poet has laſhed them in another work. "Mr Selden "(ſays he, Remains, 2d edit. 1727. pag. 226.) viſits the aſ- "ſembly, as Perſians uſed to ſee wild aſſes fight: when "the Commons have tired him with their new law, theſe "Brethren refreſh him with their mad goſpel: they lately "were gravelled betwixt Jeruſalem and Jericho, they knew "not the diſtance betwixt thoſe two places; one cried "twenty miles, another ten. It was concluded ſeven, for "this reaſon, that fiſh was brought from Jericho to Jeru- "ſalem market: Mr Selden ſmiled, and ſaid, Perhaps the "fiſh were ſalt-fiſh, and ſo ſtopped their mouths." And as to their annotations, many of them were no better than Peter Harriſon's, who obſerved of the two *tables of ſtone*, that they were made of *Shittim wood*. *Umbra Commit.* &c. p. 7.

℣. 706. *The land and water-ſaints.*] The Preſbyterians and Anabaptiſts.

℣. 708. ——*mazzard.*] Face.

℣. 713. *Was there no Felony*, &c.] Theſe properly were cogniſeable by him, as a juſtice of the peace.

No ale unlicens'd, broken hedge,
For which thou ſtatute might'ſt alledge,
To keep thee buſy from foul evil,
And ſhame due to thee from the devil?
Did no committee ſit, where he
Might cut out journey-work for thee?

℣. 717, 718. *No ale unlicens'd, broken hedge,—For which thou ſtatute might'ſt alledge.*] Alehouſes are to be licenſed by juſtices of the peace, who have power to put them down, by 5th and 6th Edward VI. ch. 25, *&c.* (See Jacob's Law Dictionary.) And by 43d Elizabeth, *cap.* 7. hedge-breakers ſhall pay ſuch damages as a juſtice ſhall think fit; and if not able, ſhall be committed to the conſtable to be whipped. See Jacob's Law Dictionary.

℣. 720. *And ſhame due to thee from the devil.*] An expreſſion uſed by Sancho Pancho. Don Quixote, vol. I. ch. xi. p. 281.

℣. 721. *Did no committee ſit.*] Some ſhort account has already been given of committees, and their oppreſſions; to which the author of a poem entitled, Sir John Birkenhead reviv'd, p. 3. alludes in the following lines:

" The plow ſtands ſtill, and trade is ſmall,
" For goods, lands, towns and cities,
" Nay, I dare ſay, the devil and all,
" Pays tribute to committees."

And Mr Walker obſerves, (Hiſtory of Independency, part i. p. 67.), " that to hiſtorize them at large (namely the grie-
" vances from committees) would require a volume as big
" as the Book of Martyrs; and that the people were then
" generally of opinion, that they might as eaſily find cha-
" rity in hell, as juſtice in any committee: and that the
" King hath taken down one Star Chamber, and the Par-
" liament have ſet up a hundred." Mr Cleveland gives the following character of a country committee-man, (Works, p. 98.), " He is one who, for his good behaviour, has paid
" the exciſe of his ears, ſo ſuffered piracy by the land cap-
" tion of ſhip-money; next a primitive freeholder, who
" hates the King, becauſe he is a gentleman, tranſgreſſing
" the *Magna Charta* of delving Adam," alluding to thoſe two lines uſed by John Ball, to encourage the rebels in Wat Tyler's and Jack Straw's rebellion, in the reign of King Richard II.

And ſet th' a taſk, with ſubornation,
To ſtitch up Sale and Sequeſtration,
To cheat with Holineſs and Zeal,
All parties and the commonweal?
Much better had it been for thee,
H' had kept thee where th' art us'd to be,
Or ſent th' on bus'neſs any whither,
So he had never brought thee hither.
But if th' haſt brain enough in ſkull
To keep itſelf in lodging whole,
And not provoke the rage of ſtones
And cudgels to thy hide and bones;
Tremble and vaniſh, while thou may'ſt,
Which I'll not promiſe if thou ſtay'ſt.
At this the Knight grew high in wroth,
And lifting Hands and Eyes up both,

" When Adam dolve, and Eve ſpan,
" Who was then the gentleman?

" Adding to theſe, a mortified bankrupt, that helps out the " falſe weights with a *Mene Tekel*. Theſe, with a new " *blue-ſtockened* juſtice, lately made of a baſket-hilted yeo- " man, with a ſhort-handed clerk tacked to the rear of " him, to carry the knapſack of his underſtanding, together " with two or three equivocal Sirs, whoſe religion, like " their gentility, is the extract of their arms: being there- " fore ſpiritual, becauſe they are earthly, not forgetting " the man of the law, whoſe corruption gives the hogan to " the ſincere juncto: theſe are all the ſimples of the pre- " cious compound: a kind of Dutch hotch-poth, the hogan- " mogan committee-man." See more, Cleveland, p. 94, *&c.* Walker's Hiſt. of Independency, part i. p. 4, 5, 6.

℣. 724. *To ſtitch up Sale and Sequeſtration.*] See Mr Cleveland's Character of a Sequeſtrator, Works, 1677. p. 99.

℣. 725. *To cheat with Holineſs and Zeal.*] J. Taylor, the water-poet, banters ſuch perſons, (Motto: Works 1630. p. 53.)

" I want the knowledge of the thriving art,
" A holy outſide, and a hollow heart."

℣. 732. *To keep within its lodging.*] Edit. 1674, 84, 89, 94, 1700, reſtored to the preſent reading, 1704.

Three times he ſmote on ſtomach ſtout,
From whence at length theſe words broke out:
Was I for this entitled Sir,
And girt with truſty ſword and ſpur,
For fame and honour to wage battel,
Thus to be brav'd by foe to cattel?
Not all that pride that makes thee ſwell
As big as thou doſt blown-up veal,
Nor all thy tricks and ſlights to cheat,
And ſell thy carrion for good meat;
Not all thy magic to repair
Decay'd old age in tough lean ware,
Make nat'ral death appear thy work,
And ſtop the gangreen in ſtale pork;
Not all the force that makes thee proud,
Becauſe by bullock ne'er withſtood;
Though arm'd with all thy cleavers, knives,
And axes made to hew down lives,
Shall ſave or help thee to evade
The hand of juſtice, or this blade,
Which I, her ſword-bearer, do carry,
For civil deed and military:
Nor ſhall theſe words of venom baſe,
Which thou haſt from their native place,

℣. 741. *Was I for this entitled Sir.*] Hudibras ſhewed leſs patience upon this, than Don Quixote did upon a like occaſion, (vol. III. chap. xxxii. p. 317.), where he calmly diſtinguiſhes betwixt an affront and an injury. The Knight is irritated at the ſatirical anſwer of Talgol, and vents his rage in a manner exactly ſuited to his character; and when his paſſion was worked up to a height too great to be expreſſed in words, he immediately falls into action; but alas, at his firſt entrance into it, he meets with an unlucky diſappointment; an omen that the ſucceſs would be as indifferent as the cauſe in which he was engaged. Mr *B.*

℣. 751. *Turn death of nature to thy work.*] In the two firſt editions of 1663.

Thy ſtomach, pump'd to fling on me,
Go unreveng'd, though I am free.
Thou down the ſame throat ſhalt devour 'em,
Like tainted beef, and pay dear for 'em.
Nor ſhall it e'er be ſaid, that Wight
With gantlet blew, and baſes white,
And round blunt truncheon by his ſide,
So great a man at arms defy'd
With words far bitterer than wormwood,
That wou'd in Job or Grizel ſtir mood:
Dogs with their tongues their wounds do heal,
But men with hands, as thou ſhalt feel.
This ſaid, with haſty rage he ſnatch'd
His gun-ſhot, that in holſters watch'd;
And bending cock, he levell'd full
Againſt th' outſide of Talgol's ſkull;
Vowing that he ſhou'd ne'er ſtir further,
Nor henceforth cow or bullock murther.

℣. 767, 768. *Nor ſhall it e'er be ſaid, that Wight—With gantlet blew, and baſes white.*] Alluding, I ſuppoſe, to the butchers blue frock, and white apron.

℣. 769. —*And round blunt truncheon.*] The butcher's ſteel upon which he whets his knife.

℣. 772. —*or Grizel ſtir mood.*] Chaucer from Petrarch, in his Clerk of Oxenford's Tale, gives an account of the remarkable trials made by Walter Marquis of Saluce (in lower Lombardy in Italy) upon the patience of his wife Grizel; by ſending a ruffian to take from her her daughter and ſon, two little infants, under the pretence of murdering them; in ſtripping her of her coſtly robes, and ſending her home to her poor father in a tattered condition; pretending that he had obtained a divorce from the Pope, for the ſatisfaction of his people, to marry another lady of equal rank with himſelf: to all which trials ſhe chearfully ſubmitted: upon which he took her home to his palace; and his pretended lady and her brother, who were brought to court, proved to be her daughter and ſon. See Chaucer's works, 1602. f. 41. to f. 47. inclusive, and the ballad of the Noble Marquis and patient Grizel, Collection of Old Ballads, *&c.* printed 1723. 1ſt volume, p. 252.

But Pallas came in ſhape of Ruſt,
And 'twixt the ſpring and hammer thruſt
Her Gorgon ſhield, which made the cock
Stand ſtiff, as 'twere transform'd to ſtock.
Mean while fierce Talgol gath'ring might,
With rugged truncheon charg'd the Knight;
But he with Petronel upheav'd,
Inſtead of ſhield, the blow receiv'd.
The gun recoil'd, as well it might,
Not us'd to ſuch a kind of fight,
And ſhrunk from its great maſter's gripe,
Knock'd down and ſtunn'd with mortal ſtripe:

℣. 781, 782, 783. *But Pallas came in ſhape of Ruſt,—And 'twixt the ſpring and hammer thruſt—Her Gorgon ſhield.*] This, and another paſſage in this canto, are the only places where deities are introduced in this poem: as it was not intended for an epic poem, conſequently none of the heroes in it needed ſupernatural aſſiſtance: how then comes Pallas to be uſhered in here, and Mars afterwards? probably to ridicule Homer and Virgil, whoſe heroes ſcarce perform any action (even the moſt feaſible) without the ſenſible aid of a deity. And, to manifeſt that it was not the want of abilities, but choice, that made our Poet avoid ſuch ſubterfuges, he has given us a ſample of his judgment in this way of writing in the paſſage before us; which taken in its naked meaning, is only—That the Knight's piſtol was, for want of uſe, grown ſo ruſty, that it would not fire; or, in other words, That the ruſt was the cauſe of his diſappointment. (Mr *B.*) See General Hiſtorical Dictionary, vol. VI. p. 296. Barclay's *Argenis, lib.* I. *cap.* ii. p. 10.

℣. 784. *Stand ſtiff, as if 'twere turn'd t' a ſtock.*] In ed. 1674,-84,-89,-94, 1700, 1704. reſtored 1710.

℣. 786. ——*Smote the Knight.*] In the two firſt editions of 1663.

℣. 787, 788. *And he with ruſty piſtol held,—To take the blow on like a ſhield.*] Thus altered 1674, 1684, 1689, 1694, 1700. reſtored 1704.

℣. 787. *But he with Petronel.*] A horſeman's gun. See Chambers, Bailey, Kerſey.

Then Hudibras, with furious haſte,
Drew out his ſword; yet not ſo faſt,
But Talgol firſt with hardy thwack
Twice bruis'd his head, and twice his back.
But when his nut-brown ſword was out,
With ſtomach huge he laid about,
Imprinting many a wound upon
His mortal foe, the truncheon;
The truſty cudgel did oppoſe
Itſelf againſt dead-doing blows,
To guard its leader from fell bane,
And then reveng'd itſelf again;
And though the ſword (ſome underſtood)
In force had much the odds of wood,
'Twas nothing ſo; both ſides were balanc't
So equal, none knew which was valiant'ſt:
For wood, with honour b'ing engag'd,
Is ſo implacably enrag'd;
Though iron hew and mangle ſore,
Wood wounds and bruiſes honour more.
And now both Knights were out of breath,
Tir'd in the hot purſuit of death,
Whilſt all the reſt amaz'd ſtood ſtill,
Expecting which ſhould take or kill.
This Hudibras obſerv'd; and fretting,
Conqueſt ſhou'd be ſo long a-getting,
He drew up all his force into
One body, and that into one blow:
But Talgol wiſely avoided it
By cunning ſlight; for had it hit
The upper part of him, the blow
Had ſlit, as ſure as that below.

℣. 797. *But when his rugged ſword was out.*] In the two firſt editions of 1663.

℣. 798. *Courageouſly.*] 1674. to 1704. incluſive.

Mean-while th' incomparable Colon,
To aid his friend, began to fall on;
Him Ralph encounter'd, and ſtraight grew
A diſmal combat 'twixt them two:
Th' one arm'd with metal, th' other with wood,
This fit for bruiſe, and that for blood.
With many a ſtiff thwack, many a bang,
Hard crabtree, and old iron rang;
While none that ſaw them cou'd divine
To which ſide conqueſt would incline,
Until Magnano, who did envy
That two ſhould with ſo many men vie,
By ſubtle ſtratagem of brain
Perform'd what force could ne'er attain;
For he, by foul hap, having found
Where thiſtles grew on barren ground,
In haſte he drew his weapon out,
And having cropp'd them from the root,
He clapp'd them underneath the tail
Of ſteed, with pricks as ſharp as nail.

℣ 25. *But now fierce Colon 'gan draw on,—To aid the diſtreſs'd champion.*] In the two firſt editions of 1663.

℣. 828. *A fierce diſpute.*] 1674, to 1704, incluſive.

℣. 843, 844. *He clapp'd them underneath the tail—Of ſteed, with pricks as ſharp as nail.*] This ſtratagem was likewiſe practiſed upon Don Quixote's Roſinante, and Sancho's Dapple, (ſee vol. IV. ch. 61. p. 617.) and had like to have proved as fatal to all three, as that mentioned by Aelian, made uſe of by the Crotoniates againſt the Sybarites: the latter were a voluptuous people, and careleſs of all uſeful and reputable arts, which was at length their ruin; for having taught their horſes to dance to the pipe, the Crotoniates their enemies being appriſed of it, made war upon them, and brought into the field of battle ſuch a number of pipers, that when the Sybarites' horſes heard them, they immediately fell a-dancing as they uſed to do at their entertainments, and by that means ſo diſordered the army, that the enemies eaſily routed them; a great many of their

The angry beaſt did ſtraight reſent
The wrong done to his fundament,
Began to kick, and fling, and wince,
As if h' had been beſide his ſenſe,
Striving to diſengage from thiſtle,
That gaul'd him ſorely under his tail;
Inſtead of which, he threw the pack
Of Squire and baggage from his back;
And blund'ring ſtill, with ſmarting rump,
He gave the Knight's ſteed ſuch a thump
As made him reel. The Knight did ſtoop,
And ſate on further ſide aſlope.
This Talgol viewing, who had now
By ſlight eſcap'd the fatal blow,

horſes alſo ran away with their riders, Athenaeus ſays, into the enemies' camp, to dance to the ſound of the pipe: (according to Monſieur Huet's Treatiſe of Romances, p. 67, the town of Sybares was abſolutely ruined by the Crotoniates 500 years before Ovid's time.) *Vide Plinii Nat. Hiſt. lib.* 8. *cap.* xlii. *Guidonis Pancirolli Rer. Memor. par.* i. p. 224. Antiquity Explain'd, by Montfaucon, vol. III. part ii. b. 2. ch. xii. p. 173. *Barclaii Argen. lib.* i. *cap.* 13. See a remarkable ſtratagem uſed by the Engliſh, by which they defeated the Scots army. Mr Hearne's Gloſſary to Peter Langtoft's Chronicle, p. 567.

℣. 844. *With prickles ſharper than a nail,*] 1674, to 1704, incluſive.

℣. 846. *And feel regret on fundament.*] In the two firſt editions of 1663.

℣. 847. *Began to kick, and fling, and wince.*] This thought imitated by Mr Cotton, Virgil Traveſtie, b. iv. p. 99.

"Even as a filly never ridden,
"When by the Jocky firſt beſtridden,
"If naughty boys do thruſt a nettle
"Under her dock, to try her mettle,
"Does riſe and plunge, curvet and kick,
"Enough to break the rider's neck."

See Don Quixote, vol. III. ch. xi. p. 101, 102.

℣. 855. *That ſtagger'd him.*] 1674, to 1700, incluſive.

He rally'd, and again fell to't;
For catching foe by nearer foot,
He lifted with ſuch might and ſtrength,
As would have hurl'd him thrice his length,
And daſh'd his brains (if any) out;
But Mars, that ſtill protects the ſtout,
In pudding-time came to his aid,
And under him the Bear convey'd;
The Bear, upon whoſe ſoft fur-gown
The Knight with all his weight fell down.
The friendly rug preſerv'd the ground,
And headlong Knight, from bruiſe or wound:

℣. 863. *And daſh'd his brains (if any) out;*] See Don Quixote, vol. I. b. 1. ch. ii. p. 12. The ſhallowneſs of Hudibras's underſtanding, from the manner in which our Poet expreſſes himſelf, was probably ſuch, to uſe Dr Baynard's homely expreſſion, (Hiſtory of Cold Baths, p. 16.) "That "the ſhort legs of a louſe might have waded his under-"ſtanding, and not have been wet to the knees:" or Ben Johnſon's, (*Explorata*; or, Diſcoveries, p. 97.) "That one "might have ſounded his wit, and found the depth of it "with one's middle finger:" or he was of Abel's caſt, in the Committee, who complained, "That Colonel Careleſs came "forcibly upon him, and he fear'd had bruis'd ſome intel-"lectuals within his ſtomach."

℣. 864, 865. *But Mars, that ſtill protects the ſtout,—In pudding-time came to his aid.*] I would here obſerve the judgment of the Poet: Mars is introduced to the Knight's advantage, as Pallas had been before to his diſappointment: it was reaſonable that the God of War ſhould come in to his aſſiſtance, ſince a goddeſs had intereſted herſelf on the ſide of his enemies, agreeable to Homer and Virgil. Had the Knight directly fallen to the ground, he had been probably diſabled from future action; and conſequently the battle would too ſoon have been determined: beſides, we may obſerve a beautiful gradation to the honour of the hero; he falls upon the bear, the bear breaks looſe, and the ſpectators run; ſo that the Knight's fall is the primary cauſe of this rout, and he might juſtly, as he afterwards did, aſcribe the honour of the victory to himſelf. Mr *B.*

Like feather-bed betwixt a wall,
And heavy brunt of cannon-ball.
As Sancho on a blanket fell,
And had no hurt, ours far'd as well
In body, though his mighty ſpirit,
B'ing heavy, did not ſo well bear it.
The Bear was in a greater fright,
Beat down and worſted by the Knight.
He roar'd, and rag'd, and flung about,
To ſhake off bondage from his ſnout.
His wrath inflam'd, boil'd o'er, and from
His jaws of death he threw the foam;
Fury in ſtranger poſtures threw him,
And more than ever herald drew him:
He tore the earth, which he had ſav'd
From ſquelch of Knight, and ſtorm'd and rav'd,
And vex'd the more, becauſe the harms
He felt, were 'gainſt the Law of Arms:
For men he always took to be
His friends, and dogs the enemy;
Who never ſo much hurt had done him,
As his own ſide did falling on him:
It griev'd him to the guts, that they
For whom h' had fought ſo many a fray,

℣. 871, 872. *Like feather-bed betwixt a wall,—And heavy brunt of cannon-ball.*] Alluding probably to old books of fortification.

℣. 873, 874. *As Sancho on a blanket fell,—And had no hurt.*] Alluding to Sancho's being toſſed in a blanket, at the inn which Don Quixote took for a caſtle, (ſee vol. I. chap. viii. p. 161.) by four Segovia clothiers, two Cordova point-makers, and two Seville huckſters.

℣. 884. *And more than ever herald drew him.*] It is common with the painters of ſigns to draw animals more furious than they are in nature.

℣. 893. *It griev'd him to the guts,* &c.] "'Sblood," (ſays

And ſerv'd with loſs of blood ſo long,
Shou'd offer ſuch inhuman wrong:
Wrong of unſoldier-like condition,
For which he flung down his commiſſion;
And laid about him, till his noſe
From thrall of ring of cord broke looſe.
Soon as he felt himſelf enlarg'd,
Through thickeſt of his foes he charg'd,
And made way through th' amazed crew,
Some he o'er-ran, and ſome o'erthrew,
But took none; for by haſty flight
He ſtrove t' eſcape purſuit of Knight;
From whom he fled with as much haſte
And dread, as he the rabble chas'd.
In haſte he fled, and ſo did they,
Each and his fear a ſev'ral way.

Falſtaff to Prince Henry, Shakeſpeare's Henry IV. 1ſt part, vol. III. p. 350.) "I am as melancholly as a gibb'd cat, or "a lugg'd bear."

℣. 897, 898. *Wrong of unſoldier-like condition,—For which he threw down his commiſſion.*] A ridicule on the petulant behaviour of the military men in the civil wars; it being the uſual way for thoſe of either party, at a diſtreſsful juncture, to come to the King or Parliament with ſome unreaſonable demands; which if not complied with, they would throw up their commiſſions, and go over to the oppoſite ſide, pretending that they could not in honour ſerve any longer under ſuch unſoldier-like indignities. Theſe unhappy times afforded many inſtances of that kind; as Hurry, Middleton, Cooper, &c. Mr *W.*

℣. 906. *He ſtrove t' avoid the conquering Knight.*] In editions 1674, 1684, 1689, 1694, 1700, 1704, reſtored 1710, as above.

℣. 909, 910. *In haſte he fled, and ſo did they,—Each and his fear a ſev'ral way.*] Mr Gayton (in his notes upon Don Quixote, chap. vii. p. 114.) makes mention of a counterfeit cripple, who was ſcared with a bear that broke looſe from his keepers, and took directly upon a paſs where the diſſembling beggar plyed: he ſeeing the bear make up to the

Crowdero only kept the field,
Not ſtirring from the place he held,
Though beaten down and wounded ſore,
I' th' fiddle, and a leg that bore
One ſide of him, not that of bone;
But much it's better, th' wooden one.
He ſpying Hudibras ly ſtrow'd
Upon the ground, like log of wood,
With fright of fall, ſuppoſed wound,
And loſs of urine, in a ſwound,
In haſte he ſnatch'd the wooden limb
That hurt in th' ankle lay by him,
And fitting it for ſudden fight,
Straight drew it up, t' attack the Knight;
For getting up on ſtump and huckle,
He with the foe began to buckle,

place, when he could not upon his crutches, without apparent attachment, eſcape without the help of ſudden wit, cut the ligaments of his wooden ſupporters, and having recovered the uſe of his natural legs, though he came thither crippled, he ran away ſtraight.

℣. 917. *He ſpying Hudibras ly ſtrow'd.*]

——" Now had the carle * (* *clown.*)
" Alighted from his tyger, and his hands
" Diſcharged of his bowe, and deadly quarle
" To ſeize upon his foe, flat lying on the marle."
Spencer's Fairy Queen, b. ii. can. 11. ſect. xxxii.

℣. 920. ——*caſt in ſwound.*] In the two firſt editions of 1663.—*And loſs of urine, in a ſwound.* The effect of fear probably in our Knight: the like befel him upon another occaſion; (ſee Dunſtable Downes, Mr Butler's Remains, p. 99, 100.) though people have been thus affected from different cauſes. Mr Derham (in his Phyſico-Theology, b. iv. ch. 3.) makes mention of one perſon, upon whom the hearing of a bagpipe would have this effect; and of another, who was affected in like manner with the running of a tap.

℣. 923. *And liſting it,* &c.] In the two firſt editions 1663.

℣. 924. ——*to fall on Knight.*] In the two firſt editions.

Vowing to be reveng'd for breach
Of Crowd and ſkin upon the wretch,
Sole author of all detriment
He and his fiddle underwent.
But Ralpho (who had now begun
T' adventure reſurrection
From heavy ſquelch, and had got up
Upon his legs, with ſprained crup)
Looking about, beheld pernicion
Approaching Knight from fell muſician,
He ſnatch'd his whinyard up, that fled
When he was falling off his ſteed,
(As rats do from a falling houſe),
To hide itſelf from rage of blows;
And wing'd with ſpeed and fury, flew,
To reſcue Knight from black and blue.
Which e're he cou'd atchieve, his ſconce
The leg encounter'd twice and once;

℣. 932. *T' adventure reſurrection.*] A ridicule on the affectation of the ſectaries, in uſing only ſcripture phraſes. Mr *W.*

℣. 935, 936. *Looking about beheld the bard,—To charge the Knight intranc'd prepar'd.*] Thus in editions 1674, 1684, 1689, 1694, 1700, reſtored 1710.

℣. 937. ——*whinyard.*] See Bailey's Dictionary, folio.

℣. 939. *As rats do from a falling houſe.*] See Shakeſpeare's Tempeſt, Mr Theobald's edition, 1733. p. 11.

℣. 942. *To reſcue Knight from black and blue.*] See Spencer's Fairy Queen, vol. II. p. 336.

℣. 944. *The ſkin encounter'd,* &c.] In the two firſt editions of 1663. *The leg encounter'd twice and once.* A ridicule on the poetical way of expreſſing numbers. Mr *W.* There are ſeveral inſtances in Shakeſpeare.

Moth. "Then I am ſure you know how much that groſs "ſum of deuce ace amounts to?

Armado. "It doth amount to one more than two.

Moth. "Which the baſe vulgar call three."

Shakeſpeare's Love's Labour Loſt, act i. vol. II. p. 100.

And now 'twas rais'd to ſmite agen,
When Ralpho thruſt himſelf between.
He took the blow upon his arm,
To ſhield the Knight from further harm;
And joining wrath with force, beſtow'd
On th' wooden member ſuch a load,
That down it fell, and with it bore
Crowdero, whom it propp'd before.
To him the Squire right nimbly run,
And ſetting conqu'ring foot upon
His trunk, thus ſpoke: What deſp'rate frenzy
Made thee (thou whelp of ſin) to fancy
Thyſelf, and all that coward rabble,
T' encounter us in battle able?
How durſt th', I ſay, oppoſe thy curſhip
'Gainſt arms, authority, and worſhip?
And Hudibras, or me provoke,
Though all thy limbs were heart of oke,
And th' other half of thee as good
To bear out blows, as that of wood?

Falſt. "I did not think Mr Silence had been a man of "this mettle.

Sil. "Who, I? I have been merry twice and once, ere "now."

Shakeſpeare's Henry IV. act v. vol. III. p. 533.

"Twice and once the hedge-pig whin'd."

Macbeth, act iv. vol. V. p. 438.

℣. 947. ——*on ſide and arm.*] Two editions of 1663.

℣. 948. *To ſhield the Knight entranc'd from harm.*] In the two firſt editions.

℣. 956. *Thou whelp of ſin.*] They frequently called the clergy of the eſtabliſhed church *dogs*. Sir Francis Seymour, in a ſpeech in Parliament, 1641, p. 3. calls them dumb dogs, that cannot ſpeak a word for God. Mr Caſe, in a ſermon in Milkſtreet, 1643, calls them dumb dogs, and greedy dogs; (L'Eſtrange's Diſſenters' Sayings, part I. ſect. iv. p. 13.) and he called Prelacy a whelp, (*id. ib.* p. 14.) as Penry had long before called the public prayers of the church the blind whelps of an ignorant devotion, L'Eſtrange, ib. p. 13.

Cou'd not the whipping-poſt prevail
With all its rhet'ric, nor the jail,
To keep from flaying ſcourge thy ſkin,
And ankle free from iron gin?
Which now thou ſhalt—but firſt our care
Muſt ſee how Hudibras doth fare.
This ſaid, he gently rais'd the Knight,
And ſet him on his bum upright:
To rouſe him from lethargic dump,
He tweak'd his noſe, with gentle thump

ỳ. 969, 970. ——*but firſt our care—Muſt ſee how Hudibras doth fare.*] Ralpho was at this time too much concerned for his maſter to hold long diſputation with the fiddler: he leaves him therefore to aſſiſt the Knight, who lay ſenſeleſs. This paſſage may be compared with a parallel one in the Iliad, b. xv. Apollo finds Hector inſenſible, lying near a ſtream; he revives him, and animates him with his former vigour; but withal aſks, How he came into that diſconſolate condition? Hector anſwers, That he had almoſt been ſtunned to the ſhades by a blow from Ajax. The compariſon I would make between them is, That Hector does not return to himſelf in ſo lively a manner as Hudibras; and this is the more wonderful, becauſe Hector was aſſiſted by a deity, and Hudibras only by a ſervant.

"There Hector ſeated by the ſtream he ſees,
"His ſenſe returning with the coming breeze;
"Again his pulſes beat, his ſpirits riſe,
"Again his lov'd companions meet his eyes!
"The fainting hero, as the viſion bright
"Stood ſhining o'er him, half unſeal'd his ſight;
"What bleſs'd immortal, what commanding breath,
"Thus wakens Hector from the ſleep of death?
"Ev'n yet, methinks, the gliding ghoſts I ſpy,
"And hell's black horrors ſwim before my eye."
Mr *Pope.*

I doubt not but the reader will do juſtice to our Poet, by comparing his imitation; and he will at one view be able to determine which of them deſerves the preference. Mr *B.*

ỳ. 973, 974. *To rouſe him from lethargic dump,—He tweak'd his noſe,* &c.] The uſefulneſs of this practice is ſet forth by Lapet, the coward, in the following manner:

Knock'd on his breaſt, as if't had been
To raiſe the ſpirits lodg'd within.
They, waken'd with the noiſe, did fly
From inward room, to window eye,
And gently op'ning lid, the caſement,
Look'd out, but yet with ſome amazement.
This gladded Ralpho much to ſee,
Who thus beſpoke the Knight: Quoth he,
Tweaking his noſe, You are, great Sir,
A Self-denying Conqueror;

Lap. "For the twinge by the noſe,
"'Tis certainly unſightly, ſo my tables ſay;
"But helps againſt the headach wond'rous ſtrangely.
Shamont. "Is't poſſible?
Lap. "Oh, your cruſh'd noſtrils ſlakes your opilation,
"And makes your pent pow'rs fluſh to wholeſome ſneezes.
Sha. "I never thought there had been half that virtue
"In a wrung noſe before.
Lap. "Oh, plenitude, Sir."
The Nice Valour; or, Paſſionate Madneſs, act iii. Beaumont and Fletcher's plays, edit. folio, 1679, part ii. p. 498.

℣. 978. *From inward room*, &c.] A ridicule on affected metaphors in poetry. Mr *W.*

℣. 984. *A Self-denying Conqueror.*] Alluding to the Self-denying Ordinance, by which all the members of the two Houſes were obliged to quit their civil and military employments: this ordinance was brought in by Mr Zouch Tate, in the year 1644, with a deſign of outing the Lord General, the Earl of Eſſex, who was a friend to peace, and at the ſame time of altering the conſtitution; (ſee Whitelock's Memorials, 2d edit. p. 118.) and yet Cromwell was diſpenſed with to be general of the horſe. (Whitelock, *ib.* p. 151, 152.) Mr Butler probably deſigned in this place to ſneer Sir Samuel Luke his hero, who was likewiſe diſpenſed with for a ſmall time: "16 June 1645, Upon the danger of Newport "Pagnel, the King drawing that way, upon the petition of "the inhabitants, Sir Samuel Luke was continued governor "there for twenty days, notwithſtanding the Self-denying "Ordinance." (Whitelock, *ib.* p. 149.) See a farther account of the Self-denying Ordinance, Lord Clarendon's Hiſtory of the Rebellion, vol. II. p. 437, 466, 486. Mr Walker

As high, victorious, and great,
As e'er fought for the churches yet,
If you will give yourſelf but leave
To make out what y' already have;
That's victory. The foe, for dread
Of your nine-worthineſs, is fled,
All, ſave Crowdero, for whoſe ſake
You did th' eſpous'd Cauſe undertake;
And he lyes pris'ner at your feet,
To be diſpos'd, as you think meet,
Either for life, or death, or ſale,
The gallows, or perpetual jail.
For one wink of your pow'rful eye
Muſt ſentence him to live or die.
His fiddle is your proper purchaſe,
Won in the ſervice of the Churches;
And by your doom muſt be allow'd
To be, or be no more, a Crowd.
For though ſucceſs did not confer
Juſt title on the conqueror;
Though Diſpenſations were not ſtrong
Concluſions, whether right or wrong;

obſerves, (Hiſtory of Independency, part i. p. 127.) That if all members ſhould be enjoined to be ſelf-denying men, there would be few godly men left in the Houſe. How ſhould the ſaints poſſeſs the good things of this world?

℣. 1005. *Though Diſpenſations.*] Diſpenſations, Outgoings, Carrryings on, Nothingneſs, Ownings, and ſeveral other words to be met with in this Poem, were the cant words of thoſe times, as has been before intimated, part I. cant. i. ver. 109. And 'tis obſerved by the author of A Dialogue between Timothy and Philatheus, (vol. ii. p. 61.) "That "our anceſtors thought it proper to oppoſe their *materia* "and *forma*, *ſpecies intelligibiles*, *occulta qualitas*, *ma-* "*teria ſubtilis*, *antiperiſtaſis*, *et nec quid*, *nec quale*, *nec* "*quantum*, to the then faſhionable gibberiſh,—Saints,— "People of the Lord,—The Lord's Work,—Light,—Malig-

Although Out-goings did confirm,
And Owning were but a mere term:
Yet as the Wicked have no right
To th' Creature, though uſurp'd by might,

" nancy,—Babylon,—Popery,—Antichriſt,—Preaching,—
" Goſpel and Truth," *&c.*

℣. 1009. *Yet as the Wicked have no right*, &c.] It was a principle maintained by the rebels of thoſe days, That dominion is founded in grace; and therefore, if a man wanted grace, (in their opinion), if he was not a Saint, or a Godly Man, he had no right to any lands, goods or chattels; the Saints, as the Squire ſays, *had a right to all*, and might take it, wherever they had a power to do it. See this exemplified in the caſes of Mr Cornelius, (*Mercurius Ruſticus*, No. iii. p. 34, 35.) Mrs Dalton of Dalham in Suffolk, (*ibid.* No. xiii. p. 146.), in the Cavalier, whoſe money was ſeized by ſome rebel officers, as his debtor, a Roundhead, was carrying it to him, with a requeſt to the parliament, that the bond might be diſcharged in favour of the Roundhead, (Impartial Examination of Mr Neal's ſecond volume of the Hiſtory of the Puritans, pag. 376.), of Sir Marmaduke Langdale, a cavalier, who had bought an eſtate of Sir William Conſtable, a Roundhead, and paid for it 25000 *l.* the Parliament notwithſtanding reſtored the eſtate to Sir William, without repayment of the purchaſe money to Sir Marmaduke, (Hiſt. of Independency, part i. p. 173.), and a debt of 1900 *l.* due from Col. William Hillyard, to Col. William Aſhburnham, was deſired, in a letter to Secretary Thurloe, to be ſequeſtered, and that an order of council might be obtained to enjoin Col. Hillyard to pay the money into ſome treaſury, for the uſe of the godly no doubt. (Thurloe's State Papers, vol. ii. p. 357.), Widow Barebottle ſeems to have been of this opinion (ſee Cowley's Cutter of Coleman Street, act ii. ſcene 8.) in her advice to Col. Jolly; " Seek for Incomes, (ſays ſhe), Mr Colonel—my " huſband Barebottle never ſought for Incomes, but he had " ſome bleſſing followed immediately.—He ſought for them " in Bucklerſbury, and three days after a friend of his that " he ought 500 *l.* to, was hanged for a Malignant, and the " debt forgiven him by the Parliament." Mr Walker juſtly obſerves, (Hiſtory of Independency, part i. p. 95.), " That " this faction, like the devil, cried, *All's mine.*" And they

The property is in the Saint,
From whom th' injuriouſly detain't;
Of him they hold their luxuries,
Their dogs, their horſes, whores and dice,
Their riots, revels, maſks, delights,
Pimps, buffoons, fiddlers, paraſites;
All which the Saints have Title to,
And ought t' enjoy, if th' had their due.
What we take from 'em is no more
Than what was our's by right before.
For we are their true Landlords ſtill,
And they our Tenants but at will.
At this the Knight began to rouze,
And by degrees grew valorous.

took themſelves (or pretended to do ſo) to be the only elect, or choſen ones, they might drink, and whore, and revel and do what they pleaſed, God ſaw no ſin in them, though theſe were damnable ſins in others.

" To ſum up all, he wou'd aver,
" And prove a ſaint cou'd never err,
" And that let ſaints do what they will,
" That ſaints are ſaints, and were ſo ſtill."

(Mr Butler's Parable of the Lion and the Fox. See Remains.) And the Rump gave other proofs of their being of this opinion: for, if I remember right, in a pretended act, Jan. 2. 1649, " They enact, that whoſoever will promiſe truth and " fidelity to them, by ſubſcribing the Engagement, may " deal falſely and fraudulently with all the world beſide; " and break all bonds, aſſurances and contracts made with " non-engagers, concerning their eſtates, and pay their " debts by pleading in bar of all actions, that the com- " plainant hath not taken the Engagement." Nay, after this, there was a bill brought in and committed, for ſettling the lands and tenements of perſons in what they call'd the rebellion, upon thoſe tenants and their heirs that deſert their landlords. (*Mercurius Politicus*, No. 582. p. 655.) Which principle is notably girded by Mr Walker, Hiſtory of Independency, part iii. p. 22. and in Sir Robert Howard's Committee: or, Faithful Iriſhman, act 2.

He ſtar'd about, and ſeeing none
Of all his foes remain, but one,
He ſnatch'd his weapon that lay near him,
And from the ground began to rear him;
Vowing to make Crowdero pay
For all the reſt that ran away.
But Ralpho now, in colder blood,
His fury mildly thus withſtood:
Great Sir, quoth he, your mighty ſpirit
Is rais'd too high: this ſlave does merit
To be the hangman's bus'neſs, ſooner
Than from your hand to have the honour
Of his deſtruction: I that am
A Nothingneſs in deed and name,
Did ſcorn to hurt his forfeit carcaſe,
Or ill intreat his fiddle or caſe.
Will you, great Sir, that glory blot
In cold blood, which you gain'd in hot?
Will you employ your conqu'ring ſword,
To break a fiddle, and your word?
For though I fought, and overcame,
And quarter gave, 'twas in your name.

℣. 1045, 1046. *For though I fought, and overcame,—And quarter gave, 'twas in your name.*] A wipe upon the Parliament, who frequently infringed articles of capitulation granted by their generals, eſpecially when they found they were too advantageous to the enemy. There is a remarkable inſtance of this kind, upon the ſurrender of Pendennis caſtle, Auguſt 16. 1646. Gen. Fairfax had granted the beſieged admirable terms: ſixteen honourable articles were ſent in to the brave Governor Arundel, and he underwrote, "Theſe "Articles are condeſcended unto, by me,
"John Arundel of Trerife."
When the Parliament diſcovered that, at the ſurrender, the caſtle had not ſufficient proviſions for twenty-four hours, they were for breaking into the articles, (the original articles in the cuſtody of Dr P. Williams, MS. Collections,

For great commanders always own
What's proſperous by the ſoldier done.
To ſave, where you have pow'r to kill,
Argues your pow'r above your will;
And that your will and pow'r have leſs
Than both might have of ſelfiſhneſs.

vol. iii. No. 25.) and had not performed them June 26. 1650, which occaſioned the following letter from Gen. Fairfax to the Speaker

" Mr Speaker,

" I would not trouble you again concerning the Articles " granted upon the rendition of Pendennis, but that it is " conceived that your own honour, and the faith of your " army is ſo much concerned in it: and do find, that the " preſervation of articles granted upon valuable conſidera- " tions, gives great encouragement to your army. I have " incloſed this petition, together with the officers laſt re- " port to me on this behalf; all which I commend to your " wiſdomes.

" Your humble ſervant,

June 26. 1650. " T. Fairfax."

MS. Collection of the Rev. Dr P. Williams, vol. viii. No. 45.

Charles XII. King of Sweden would not only have made good the articles, but have rewarded ſo brave a governor; as he did Col. Canitz, the defender of the fort of Dunamond, with whoſe conduct he was ſo well pleaſed, that as he marched out of the fort, he ſaid to him, " You are my " enemy, and yet I love you as well as my beſt friends; for " you have behaved yourſelf like a brave ſoldier in the de- " fence of this fort againſt my troops; and to ſhew you " that I can eſteem and reward valour even in mine ene- " mies, I make you a preſent of theſe 5000 ducats." (See Military Hiſtory of Charles XII. King of Sweden, by Guſtavus Alderfeld, 1740, vol. i. p. 102.) There are other ſcandalous inſtances of the breach of articles in thoſe times, by Sir Edward Hungerford, upon the ſurrender of Warder-caſtle by the Lady Arundel, (*Mercurius Ruſticus*, No. v. p. 57, *&c.*), upon the ſurrender of Sudely-caſtle, 20th of January, 1642. (*id. ib.* No. vi. p. 67, *&c.*) and upon the ſurrender of York, by Sir Thomas Glenham, in July 1644, (Memorable Occurrences in 1644.), and at Mr Nowel's in Rutlandſhire. *Mercurius Ruſticus*, No. vii. p. 78.

This pow'r, which now alive, with dread
He trembles at, if he were dead
Wou'd no more keep the ſlave in awe,
Than if you were a knight of ſtraw:
For death wou'd then be his conqueror,
Not you, and free him from that terror.
If danger from his life accrue,
Or honour from his death, to you,
'Twere policy and honour too,
To do as you reſolv'd to do:
But, Sir, 't wou'd wrong your valour much,
To ſay it needs, or fears a crutch.
Great conquerors greater glory gain
By foes in triumph led, than ſlain:
The laurels that adorn their brows
Are pull'd from living, not dead boughs,
And living foes: the greateſt fame
Of cripple ſlain can be but lame.
One half of him's already ſlain,
The other is not worth your pain;
Th' honour can but on one ſide light,
As worſhip did, when y' were dubb'd Knight.

℣. 1069, 1070. ——*the greateſt fame—Of cripple ſlain can be but lame.*] This is a merry account in confirmation of a challenge from Mr Madaillan to the Marquis of Rivarolles, who, a few days before, had loſt a leg (unknown to Madaillan) by a canon ball, before Puicerda. The Marquis accepted the challenge, and promiſed the next morning early to fix both the time and the place; at which time he ſent a ſurgeon to Madaillan, deſired he would give him leave to cut off one of his legs: intimating by his operator, that he knew "That he was too much a gentleman to fight "him at an advantage; and as he had loſt a leg in battle, "he deſired he might be put in the ſame condition, and "then he would fight him at his own weapons:" but the report coming to the ears of the Deputy Marſhals of France, they prohibited them fighting, and afterwards made them friends. See Count de Rochfort's Memoirs, p. 365.

Wherefore I think it better far,
To keep him priſoner of war,
And let him faſt in bonds abide,
At Court of Juſtice to be try'd;
Where if h' appear ſo bold or crafty,
There may be danger in his ſafety:
If any member there diſlike
His face, or to his beard have pique;
Or if his death will ſave or yield,
Revenge or fright, it is reveal'd;

℣. 1078. *At Court of Juſtice to be try'd.*] This plainly refers to the caſe of the Lord Capel. See Lord Clarendon's Hiſt. of the Rebellion, vol. iii. p. 204, 205, *&c.*

℣. 1084. *Revenge or fright, it is reveal'd.*] When the rebels had taken a priſoner, though they gave him quarter, and promiſed to ſave his life, yet if any of them afterwards thought it not proper that he ſhould be ſaved, it was only ſaying, It was revealed to him that ſuch a one ſhould die, and they hanged him up, notwithſtanding the promiſes before made. (Dr *B.*) Dr South obſerves (Sermons, vol. ii. pag. 394.) of Harriſon the regicide, a butcher by profeſſion, and preaching colonel in the parliament army; "That he "was notable for having killed ſeveral after quarter given "by others, uſing theſe words in doing it; *Curſed be he* "*who doth the work of the Lord negligently.*" And our hiſtories abound with inſtances of the barbarities of Oliver Cromwell and his officers at Drogheda, and other places in Ireland, after quarter given. (See Appendix to Lord Clarendon's Hiſtory of the Rebellion and Civil Wars in Ireland, in 8vo.) And though I cannot particularly charge Sir Samuel Luke in this reſpect, yet there is one remarkable inſtance of his malicious and revengeful temper, in the caſe of Mr Thorne, miniſter of St Cuthbert's in Bedford, who got the better of him in the Star Chamber. (See *Mercurius Ruſticus*, No. iv. p. 47.) The Royaliſts were far from acting in this manner. I beg leave to inſert a remarkable inſtance or two for the reader's ſatisfaction. Upon the ſtorming of Howley Houſe in Yorkſhire, an officer had given quarter to the governor, contrary to the orders of the general, William Duke of Newcaſtle, general of all the Northern forces:

Though he has quarter, ne'ertheleſs
Y' have pow'r to hang him when you pleaſe.
This has been often done by ſome
Of our great conqu'rors, you know whom:
And has by moſt of us been held
Wiſe juſtice, and to ſome reveal'd.
For words and promiſes, that yoke
The conqueror, are quickly broke;
Like Samſon's cuffs, though by his own
Direction and advice put on.
For if we ſhould fight for the Cauſe
By rules of military laws,
And only do what they call juſt,
The Cauſe would quickly fall to duſt.
This we among ourſelves may ſpeak;
But to the Wicked or the Weak,

and having received a check from him for ſo doing, he reſolved then to kill him, which the general would not ſuffer; ſaying, "It was ungenerous to kill any man in cold blood." (See the Life of William Duke of Newcaſtle, by his Ducheſs, 1667, p. 29, 30.) Nor was the behaviour of the gallant Marquis of Montroſe leſs generous, who being importuned to retaliate the barbarous murdering his friends, upon ſuch enemies as were his priſoners, he abſolutely refuſed to comply with the propoſals. See his reaſons, Monteith's Hiſt. of the Troubles of Great Britain, edit. 1739, p. 232, 233.

℣. 1093, 1094. *Like Samſon's cuffs, though by his own—Direction and advice put on.*] See this explained, Judges, chap. xv.

℣. 1095, 1096. *For if we ſhould fight for the Cauſe—By rules of military laws,* &c.] It has already been obſerved what little honour they had in this reſpect. Even the Mahometan Arabians might have ſhamed theſe worſe than Mahometans, "who were ſuch ſtrict obſervers of their parole, that if any one in the heat of battle killed one, to whom the rai, or parole was given, he was, by the law of the Arabians, puniſhed with death." Prince Cantemir's Growth of the Othman Empire, 1734, p. 166.

We muſt be cautious to declare
Perfection-truths, ſuch as theſe are.
This ſaid, the high outragious mettle
Of Knight began to cool and ſettle.
He lik'd the Squire's advice, and ſoon
Reſolv'd to ſee the bus'neſs done:
And therefore charg'd him firſt to bind
Crowdero's hands on rump behind,
And to its former place and uſe
The wooden member to reduce:
But force it take an Oath before,
Ne'er to bear arms againſt him more.

℣. 1100, 1101, 1102. *But to the Wicked or the Weak,—We muſt be cautious to declare—Perfection-truths,* &c.] See note upon part II. canto ii. ℣. 260, 261.

℣. 1111. ——*force it to take an Oath.*] When the rebels releaſed a priſoner taken in their wars, which they ſeldom did, without exchange or ranſom, (except he was a ſtranger), they obliged him to ſwear, not to bear arms againſt them any more; though the rebels, in the like caſe, were now and then abſolved from their oaths, by their wicked and hypocritical clergy. When the King had diſcharged all the common ſoldiers that were taken priſoners at Brentford (excepting ſuch as had voluntarily offered to ſerve him) upon their oaths, that they would no more bear arms againſt his Majeſty, two of their camp chaplains, Dr Downing, and Mr Marſhall, for the better recruiting the Parliament army, publicly avowed, "That the ſoldiers taken at Brentford, "and diſcharged, and releaſed by the King upon their "oaths, *That they would never again bear arms againſt* "*him*, were not obliged by that oath, but by *their power* "*they abſolved them thereof;* and ſo engaged again theſe "miſerable wretches in a ſecond rebellion," (See Lord Clarendon's Hiſtory, *&c.* vol. ii. p. 62. Echard, vol. ii. p. 366.) Theſe wicked wretches acted not much unlike Pope Hildebrand, or Gregory VII. who abſolved all from their oaths to perſons excommunicate. *Nos eos qui excommunicatis fidelitate et ſacramento conſtricti ſunt, apoſtolica autoritate juramento abſolvimus.* (*Greg.* VII. *Pont. apud Grat. cauſ.* xv. *q.* 6.) Had theſe pretenders to ſanctity but con-

Ralpho diſpatch'd with ſpeedy haſte,
And having ty'd Crowdero faſt,
He gave Sir Knight the end of cord
To lead the captive of his ſword
In triumph; whilſt the ſteeds he caught,
And them to further ſervice brought.
The Squire in ſtate rode on before,
And on his nut-brown whinyard bore
The trophy Fiddle and the Caſe,
Leaning on ſhoulder like a mace.
The Knight himſelf did after ride,
Leading Crowdero by his ſide;
And tow'd him, if he lagg'd behind,
Like boat againſt the tide and wind.
Thus grave and ſolemn they march on,
Until quite thro' the town th' had gone;
At further end of which there ſtands
An ancient Caſtle, that commands

ſidered in how honourable a manner the old Heathen Romans behaved on ſuch occaſions, they would have found ſufficient reaſon to have been aſhamed; for the late ingenious Mr Addiſon informs us, (Freeholder, No. vi. p. 33.), "That ſeveral Romans that had been taken priſoners by "Hannibal were releaſed, by obliging themſelves by an "oath to return again to his camp. Among theſe there "was one who, thinking to elude the oath, went the ſame "day back to the camp, on pretence of having forgot "ſomething; but this prevarication was ſo ſhocking to the "Roman Senate, that they ordered him to be apprehended, "and delivered up to Hannibal."

℣. 1122. *Plac'd on his ſhoulder.*] Edit. 1674, 1684, 1689, 1700. *Leaning on ſhoulder*, reſtored 1704.

℣. 1130. *An ancient Caſtle.*] This is an enigmatical deſcription of a pair of ſtocks and whipping-poſt: it is ſo pompous and ſublime, that we are ſurpriſed ſo noble a ſtructure could be raiſed from ſo ludicrous a ſubject; we perceive wit and humour in the ſtrongeſt light in every part of the deſcription; and how happily imagined is the pun in ver. 1143?

Th' adjacent parts; in all the fabrick
You ſhall not ſee one ſtone, nor a brick,
But all of wood, by pow'rful ſpell
Of magic, made impregnable:
There's neither iron-bar nor gate,
Portcullis, chain, nor bolt, nor grate,
And yet men durance there abide,
In dungeon ſcarce three inches wide;
With roof ſo low, that under it
They never ſtand, but ly or ſit;
And yet ſo foul, that whoſo is in,
Is to the middle-leg in priſon;
In circle magical confin'd,
With walls of ſubtile air and wind;
Which none are able to break thorough,
Until they're freed by head of borough.
Thither arriv'd, th' advent'rous Knight
And bold Squire from their ſteeds alight
At th' outward wall, near which there ſtands
A Baſtile, built t' impriſon hands;
By ſtrange enchantment made to fetter
The leſſer parts, and free the greater:
For though the body may creep through,
The hands in grate are faſt enough.
And when a circle 'bout the wriſt
Is made by beadle exorciſt,
The body feels the ſpur and ſwitch,
As if 'twere ridden poſt by witch,

How ceremonious are the conquerors in diſplaying the trophies of their victory, and impriſoning the unhappy captive? What a diſmal figure does he make at the dark proſpect before him? All theſe circumſtances were neceſſary to be fully exhibited, that the reader might commiſerate his favourite Knight, when a change of fortune unhappily brought him into Crowdero's place. Mr *B.*

At twenty miles an hour pace,
And yet ne'er ſtirs out of the place.
On top of this there is a ſpire,
On which Sir Knight firſt bids the Squire,
The Fiddle, and its ſpoils, the Caſe,
In manner of a trophy place.
That done, they ope the trap-door-gate,
And let Crowdero down thereat,
Crowdero making doleful face,
Like hermit poor in penſive place,
To dungeon they the wretch commit,
And the ſurvivor of his feet:
But th' other that had broke the peace,
And head of knighthood, they releaſe,
Though a Delinquent falſe and forged,
Yet b'ing a ſtranger, he's enlarged;
While his comrade, that did no hurt,
Is clapp'd up faſt in priſon for't.
So Juſtice, while ſhe winks at crimes,
Stumbles on Innocence ſometimes.

℣. 1174. *Yet b'ing a ſtranger, he's enlarged.*] Alluding to the caſe probably of Sir Bernard Gaſcoign, who was condemned at Colcheſter with Sir Charles Lucas and Sir George Liſle, and was reſpited from execution, being an Italian, and a perſon of ſome intereſt in his country. Lord Clarendon's Hiſtory, vol. iii. p. 137. Echard, vol. ii. p. 606.

℣. 1177, 1178. So Juſtice, while ſhe winks at crimes,—— Stumbles on Innocence ſometimes.] This is an unqueſtionable truth, and follows very naturally upon the reflection on Crowdero's real leg, ſuffering this confinement for the fault of his wooden one. The Poet afterwards produces another caſe to ſupport this aſſertion; to which the reader is referred, part II. canto ii. v. 437, *&c.* (Mr *B.*) See Sham Second Part, 1663, p. 59.

End of Canto SECOND, Part FIRST.

HUDIBRAS.

CANTO THIRD.

THE ARGUMENT.

The ſcatter'd rout return and rally,
Surround the place; the Knight does ſally,
And is made priſ'ner: then they ſeize
Th' inchanted fort by ſtorm, releaſe
Crowdero, and put the Squire in's place;
I ſhould have firſt ſaid Hudibras.

AY me! what perils do environ
The man that meddles with cold iron!
What plaguy miſchiefs and miſhaps
Do dog him ſtill with after-claps!
For though dame Fortune ſeem to ſmile,
And leer upon him for a while,
She'll after ſhew him, in the nick
Of all his glories, a dog-trick.
This any man may ſing or ſay,
I' th' ditty call'd, *What if a Day:*

℣. 1, 2. *Ay me! what perils do environ*
The man that meddles with cold iron.]
"Ay me! what dangers do environ
"The man that meddleth with cold iron."
Dunſtable Downes, Butler's Remains, p. 98.
See Spencer's Fairy Queen, b. I. c. viii. ſt. 1. A Shepherd's Dirge, Guardian, No. 40.

℣. 9, 10. *This any man may ſing or ſay,—I' the ditty call'd,* What if a day.] There is an old ballad in Mr Pepys's library in Magdalen-College, in Cambridge, (Old Ballads, vol. I. No 52.) entitled, A Friend's Advice, in an excellent Ditty, concerning the variable Changes of the World, in a

For Hudibras, who thought he had won
The field, as certain as a gun,
And having routed the whole troop,
With victory was cock-a-hoop;
Thinking h' had done enough to purchase
Thanksgiving-day among the Churches;
Wherein his mettle and brave worth
Might be explain'd by Holder-forth,
And register'd by fame eternal,
In deathless pages of Diurnal:

pleasant new Tune, beginning with the following lines; to which Mr Butler alludes.

"What if a day, or a month, or a year
"Crowne thy delights
"With a thousand wisht contentings!
"Cannot the chaunce of a night or an hour
"Cross thy delights,
"With as many sad tormentings? &c."

℣. 14. *With victory was cock-a-hoop.*] See the difference between the words *cock-a-hoop* and *cock-on-hoop*, Bailey's Dictionary, Ray's Proverbial Phrases.

℣. 16. *Thanksgiving-day among the Churches.*] The rebellious Parliament were wont to order public thanksgivings in their churches, for every little advantage obtained in any small skirmish: and the preachers (or holders-forth, as he properly enough styles them) would in their prayers and sermons very much enlarge upon the subject, multiply the number slain and taken prisoners to a very high degree; and most highly extol the leader for his valour and conduct. Dr *B.*

A remarkable instance of this kind we meet with in the prayers of Mr George Swathe, minister of Denham in Suffolk; who, notwithstanding the King's success against the Earl of Essex in taking Banbury castle, (see Echard's History of England, vol. II. p. 358.) takes the liberty in his prayers, p. 40. "of praising God's providence, for giving the Earl "of Essex victory over the King's army, and routing him "at Banbury, and getting the spoil." Many instances of this kind are to be met with in the public sermons before the two Houses.

℣. 20. ——*of Diurnal.*] The newspaper, then printed

Found in few minutes to his coſt,
He did but *count without his Hoſt*;
And that a Turn-ſtile is more certain,
Than, in events of war, dame Fortune.

every day in favour of the rebels, was called a *diurnal*: of which is the following merry account, in Mr Cleveland's Character of a Lond n Diurnal, publiſhed 1644, p. 1. "A "diurnal (ſays he) is a puny chronicle, ſcarce pen-feather-"ed with the wings of time. It is a hiſtory in ſippets, the "Engliſh Iliad in a nut-ſhell, the true apocryphal parlia-"ment-book of Maccabees, in ſingle ſheets. It would tire "a Welſh pedigree to reckon how many apes it is removed "from an annal; for it is of that extract, only of the "younger houſe, like a ſhrimp to a lobſter. The original "ſinner of this kind was Dutch Gallobelgicus the protoplaſt, "and the modern Mercuries but hans en kelders. The "Counteſs of Zealand was brought to bed of an almanac, "as many children as days of the year: it may be, the le-"giſlative lady is of that lineage: ſo ſhe ſpawns the diur-"nals, and they of Weſtminſter take them in adoption, by "the names of Scoticus, Civicus, and Britannicus. In the "frontiſpiece of the old Beldam Diurnal, like the contents "of the chapter, ſits the Houſe of Commons, judging the "twelve tribes of Iſrael: you may call them the kingdom's "anatomy, before the weekly callendar. For ſuch is a diur-"nal; the day of the month, with the weather in the com-"monwealth: it is taken for the pulſe of the body-politic; "and the empyric divines of the Aſſembly, thoſe ſpiri-"tual dragooners, thumb it accordingly. Indeed it is a "pretty ſynopſis, and thoſe grave Rabbies (though in point "of divinity) trade in no larger authors. The country car-"rier, when he buys it for their vicar, miſcalls it the Uri-"nal, yet properly enough; for it caſts the water off the "ſtate, ever ſince it ſtaled blood. It differs from an Auli-"cus, as the devil and his exorciſt; as a black witch does "from a white one, whoſe buſineſs is to unravel her in-"chantments."

℣. 22. *He did but* count without his Hoſt;] A proverbial ſaying. See Don Quixote, vol. II. p. 218.

℣. 23, 24. *And that a Turn-ſtile is more certain,—Than, in events of war, dame Fortune.*] Of this opinion was Sancho Pancha, when, by way of conſolation, (ſee vol. IV. p. 729.)

For now the late faint-hearted rout,
O'erthrown and ſcatter'd round about,
Chac'd by the horror of their fear,
From bloody fray of Knight and Bear,
(All but the dogs, who in purſuit
Of the Knight's victory ſtood to't,
And moſt ignobly fought, to get
The honour of his blood and ſweat)
Seeing the coaſt was free and clear
O' th' conquer'd and the conqueror,
Took heart again, and fac'd about,
As if they meant to ſtand it out:
For by this time the routed Bear,
Attack'd by th' enemy i' th' rear,
Finding their number grew too great
For him to make a ſafe retreat,
Like a bold chieftain fac'd about;
But wiſely doubting to hold out,
Gave way to fortune, and with haſte
Fac'd the proud foe, and fled, and fac'd;
Retiring ſtill, until he found
H' had got th' advantage of the ground;

he told his maſter, "That nothing was more common in "errantry-books, than for knights every foot to be joſtled "out of the ſaddle; that there was nothing but ups and "downs in this world, and he that's caſt down to-day, may "be cock-a-hoop to-morrow."

℣. 31, 32. *And moſt ignobly fought, to get—The honour of his blood and ſweat.*] An alluſion to the ridiculous complaint of the Preſbyterian commanders againſt the Independents, when the Self-denying Ordinance had brought in the one to the excluſion of the other. Mr *W.*

℣. 35. *Took heart again, and fac'd about.*] *Took heart of grace*, in the two firſt editions of 1663. An expreſſion uſed by Sancho Pancha, Dón Quixote, vol. I. b. iii. p. 196.

℣. 37. *For now the half-defeated Bear.*] Thus altered 1674, 1684, 1689, 1694, 1700; reſtored as above, 1704.

And then as valiantly made head
To check the foe, and forthwith fled;
Leaving no art untry'd, nor trick
Of warrior ſtout and politick;
Until, in ſpight of hot purſuit,
He gain'd a paſs, to hold diſpute
On better terms, and ſtop the courſe
Of the proud foe. With all his force
He bravely charg'd, and for a while
Forc'd their whole body to recoil;
But ſtill their numbers ſo increaſt,
He found himſelf at length oppreſt,
And all evaſions ſo uncertain,
To ſave himſelf for better fortune,
That he reſolv'd, rather than yield,
To die with honour in the field,
And ſell his hide and carcaſs at
A price as high and deſperate
As e'er he could. This reſolution
He forthwith put in execution,
And bravely threw himſelf among
Th' enemy i' th' greateſt throng;
But what cou'd ſingle valour do
Againſt ſo numerous a foe?
Yet much he did, indeed too much
To be believ'd, where th' odds were ſuch;
But one againſt a multitude,
Is more than mortal can make good:
For while one party he oppos'd,
His rear was ſuddenly inclos'd;
And no room left him for retreat
Or fight, againſt a foe ſo great.

℣. 63, 64. *And ſell his hide and carcaſe at—A price as high and deſperate.*] See the proverbial ſaying, of *Selling the bear's ſkin.* Ray and Bailey.

For now the maſtives charging home,
To blows and handy-gripes were come:
While manfully himſelf he bore,
And ſetting his right-foot before,
He rais'd himſelf to ſhew how tall
His perſon was above them all.
This equal ſhame and envy ſtirr'd
Th' enemy, that one ſhould beard
So many warriors, and ſo ſtout,
As he had done, and ſtav'd it out,
Diſdaining to lay down his arms,
And yield on honourable terms.
Enraged thus, ſome in the rear
Attack'd him, and ſome ev'ry where,
'Till down he fell; yet falling fought,
And, being down, ſtill laid about:
As Widdrington in doleful dumps,
Is ſaid to fight upon his ſtumps.

℣. 91, 92. *Enraged thus, ſome in the rear—Attack'd him.*] "Like daſtard curs, that having at a bay
"The ſavage beaſt, emboſs'd in weary chace,
"Dare not adventure on the ſtubborn prey,
"Ne bite before, but rome from place to place
"To get a ſnatch, when turned is his face."
Spencer's Fairy Queen, b. III. part i. ſt. 22, *&c.* vol. II. p. 372. See 2d part of Shakeſpeare's King Henry VI. act v. vol. IV. p. 292. 3d part, act ii.

℣. 95. *As Widdrington in doleful dumps*, &c.] Alluding to thoſe lines in the common ballad of Chevy Chaſe.
"But Widdrington in doleful dumps,
"When's legs were off, fought on his ſtumps."
Mr Hearne has printed the ballad of Chevy Chaſe; or, Battle of Otterburn, (which was fought in the twelfth year of the reign of King Richard II. 1388. Stowe's Chronicle, p. 304.) from an older copy, in which are the two following lines:
"Sir Wetherington, my heart was woe, that euer he ſlayne ſhould be,
"For when his legges were hewyne into, he knyld, and fought upon his kny."

But all, alas! had been in vain,
And he inevitably ſlain,
If Trulla and Cerdon in the nick
To reſcue him, had not been quick:
For Trulla, who was light of foot,
As ſhafts which long-ſield Parthians ſhoot,
(But not ſo light as to be born
Upon the ears of ſtanding corn,

Præfat. ad Gul. Nubrigens. Hiſtor. Append. p. 82. 87. See the Spectator's critic upon it, vol. I. No. 70, 74.

℣. 102. *As ſhafts which long-field Parthians ſhoot.*] Thus it ſtands in the two firſt editions of 1663, and I believe in all the other editions to this time. Mr Warburton is of opinion, that *long-filed* would be more proper; as the Parthians were ranged in long files, a diſpoſition proper for their manner of fighting, which was by ſudden retreats and ſudden charges. Mr Smith of Harleſton in Norfolk thinks, that the following alteration of the line would be an improvement:

"As long field ſhafts which Parthians ſhoot."

Which he thinks Plutarch's deſcription of their bows and arrows, in the Life of Craſſus, makes good: That the arrows of old, uſed in battle, were longer than ordinary (ſays he) I gather from Quintus Curtius, *lib.* ix. *cap.* 5. *Indus duorum cubitorum ſagittam ita excuſſit*, &c.; and from Chevy Chaſe:

"He had a bow bent in his hand
"Made of a truſty yew,
"An arrow of a cloth-yard long
"Unto the head he drew."

And as Trulla was tall, the ſimile has a further beauty in it: the arrow does not only expreſs her ſwiftneſs, but the mind ſees the length of the girl in the length of the arrow as it flies. Might he not call them long-field Parthians, from the great diſtance they ſhot, and did execution with their arrows? The Scythians, or wild Tartars, are thus deſcribed by Ovid, *Triſtium, lib.* iii. 53, 54, 55, 56.

Protinus æquato ſiccis aquilonibus Iſtro
Invehitur celeri barbarus hoſtis equo:
Hoſtis equo pollens, longeque volante ſagitta
Vicinam late depopulatur humum.

℣. 103, 104. *But not ſo light as to be born—Upon the*

Or trip it o'er the water quicker
Than Witches, when their ſtaves they liquor,
As ſome report) was got among
The foremoſt of the martial throng:

ears of ſtanding corn.] A ſatirical ſtroke upon the character of Camilla, one of Virgil's heroines.

Hos ſuper advenit Volſca de gente Camilla, &c.

" Laſt from the Volſcians fair Camilla came,
" And led her warlike troops, a warrior dame;
" Unbred to ſpinning, in the loom unſkill'd,
" She choſe the nobler Pallas of the field.
" Mix'd with the firſt, the fierce virago fought,
" Suſtain'd the toils of arms, the danger ſought;
" Outſtripp'd the winds in ſpeed upon the plain,
" Flew o'er the fields, nor hurt the bearded grain:
" She ſwept the ſeas, and as ſhe ſkipp'd along,
" Her flying feet unbath'd, on billows hung.
" Men, boys, and women, ſtupid with ſurpriſe,
" Where-e'er ſhe paſſes, fix their wond'ring eyes;
" Longing they look, and gaping at the ſight,
" Devour her o'er and o'er with vaſt delight:
" Her purple habit ſits with ſuch a grace
" On her ſmooth ſhoulders, and ſo ſuits her face;
" Her head with ringlets of her hair is crown'd,
" And in a golden caul the curls are bound:
" She ſhakes her myrtle jav'lin, and behind
" Her Lycian quiver dances in the wind."

Mr *Dryden*.

See Mr Pope's Eſſay on Criticiſm, Miſcellany Poems, vol. I. 5th edit. p. 82. Dr Brome's poem to Mr Pope, Miſcel. vol. I. p. 98. Dr Trapp's Virgil, vol. III. p. 96. See the ſtory of Ladas in Solinus, and other writers; and the deſcription of Queen Zenobia, Chaucer's Monk's Tale, Works, fol. 78. If it was not (ſays Mr Byron) for the beauty of the verſes that ſhaded the impropriety of Camilla's character, I doubt not but Virgil would have been as much cenſured for the one, as applauded for the other. Our Poet has juſtly avoided ſuch monſtrous improbabilities; nor will he attribute an incredible ſwiftneſs to Trulla, though there was an abſolute call for extraordinary celerity under the preſent circumſtances; no leſs occaſion than to ſave the Bear, who was to be the object of all the rabble's diverſion.

There pitying the vanquiſh'd Bear,
She call'd to Cerdon, who ſtood near,
Viewing the bloody fight; to whom,
Shall we (quoth ſhe) ſtand ſtill hum drum,
And ſee ſtout Bruin all alone,
By numbers baſely overthrown?
Such feats already h' has atchiev'd,
In ſtory not to be believ'd;
And 'twou'd to us be ſhame enough,
Not to attempt to fetch him off.
I would (quoth he) venture a limb
To ſecond thee, and reſcue him;
But then we muſt about it ſtraight,
Or elſe our aid will come too late;
Quarter he ſcorns, he is ſo ſtout,
And therefore cannot long hold out.
This ſaid, they wav'd their weapons round
About their heads, to clear the ground;
And joining forces, laid about
So fiercely, that th' amazed rout
Turn'd tail again, and ſtraight begun,
As if *the Devil drove*, to run.
Mean while th' approach'd the place where Bruin
Was now engag'd to mortal ruin:
The conqu'ring foe they ſoon aſſail'd,
Firſt Trulla ſtav'd, and Cerdon tail'd,
Until their maſtives loos'd their hold;
And yet, alas! do what they could,
The worſted Bear came off with ſtore
Of bloody wounds, but all before:

℣. 134. *Firſt Trulla ſtav'd*, &c.] * *Staving* and *tailing* are terms of art uſed in the Bear-garden, and ſignify there only the parting of dogs and bears; though they are uſed metaphorically in ſeveral other profeſſions, for moderating; as law, divinity, *&c.*

For as Achilles, dipt in pond,
Was Anabaptiz'd free from wound,
Made proof againſt dead-doing ſteel
All over, but the Pagan heel:
So did our champion's arms defend
All of him but the other end:

℣. 137, 138. *The worſted Bear came off with ſtore—Of bloody wounds, but all before.*] Such wounds were always deemed honourable, and thoſe behind diſhonourable. Plutarch (ſee Life of Caeſar, vol. IV. p. 422.) tells us, that Caeſar, in an engagement in Africa againſt the King of Numidia and Scipio Africanus, took an enſign, who was running away, by the neck, and forcing him to face about, ſaid, "Look, look, that way is the enemy." (See an account of the bravery of Acilius, and of a common ſoldier that ſerved Caeſar in Britain, Plutarch, *ib.* p. 144.) Old Siward, (ſee Tragedy of Macbeth, act v.) enquiring of his ſon's death, aſks, If Siward had all his wounds before?

Roſſe. "Aye, in the front.
Siward. "Why then, God's ſoldier be he.
"Had I as many ſons as I have hairs,
"I would not wiſh them to a fairer death.
"And ſo his knell is knoll'd."

The late Peter the Great, Czar of Muſcovy, made all thoſe that were wounded in the back, at the battle of Hollowzin, to draw cuts for their lives. See Milit. Hiſt. of Charles XII. King of Sweden, by Monſ. Guſtavus Alderfeld, vol. III. p. 30, 31.

℣. 142. *All over, but the Pagan heel.*] Alluding to the fable of Achilles's being dipped by his mother Thetis in the river Styx, to make him invulnerable; only that part of his foot which ſhe held him by eſcaped. After he had ſlain Hector before the walls of Troy, he was at laſt ſlain by Paris, being ſhot by him with an arrow in his heel. See the romantic account of Roldon, one of the twelve peers of France, who was invulnerable every where but in the ſole of the left foot. (Don Quixote, part ii. vol. III. ch. xxxii. p. 326.) The famous Guſtavus Adolphus, King of Sweden, had a piece of the ſole of his boot, near the great toe of his right foot, carried away by a ſhot. Swediſh Intelligencer, part 3. 1663, p. 49.

His head and ears, which in the martial
Encounter loſt a leathern parcel;
For as an Auſtrian Archduke once
Had one ear (which in Ducatoons
Is half the coin) in battle par'd
Cloſe to his head; ſo Bruin far'd,
But tugg'd and pull'd on th' other ſide,
Like ſcriv'ner newly crucify'd;

℣. 147, 148, 149, 150. *For as an Auſtrian Archduke once —Had one ear (which in Ducatoons—Is half the coin) in battle par'd—Cloſe to his head;*] The ſtory alluded to is of Albert, Archduke of Auſtria, brother to the Emperor Rodolph II. who was defeated by Prince Maurice of Naſſau, in the year 1598: (*vide Hoffmanni Lexic.* edit. 1677.) he endeavouring to encourage his ſoldiers in battle, pulled off his murrion, or headpiece, upon which he received a wound by the point of a ſpear. *Dux Albertus, dum ſpes ſuperfuit, totam per aciem obequitans, ferebatur, cum Dieſtanis et in hoſtem proceſſerat intecto vultu, quo notius exemplum foret, atque ita factum, ut Haſtæ* cuſpide *a Germano milite auris perſtringeretur.* (*Hugonis Grotii Hiſtor. de Reb. Belgic. lib.* ix. p. 568. *edit. Amſtelodami*, 12mo. 1658. *Thuani Hiſt. lib.* cxxvii. *tom.* V. edit. 1630. p. 906.) To this Cleveland probably alludes, in his Hue and Cry after Sir John Preſbyter:

" What mean theſe elders elſe, thoſe church dragoons,
" Made up of ears and ruffs, like ducatoons?"

Mr Smith of Harleſton informs me, that he has ſeen, in the tables of coins, " Two thirds, and one third part of the " double ducat of Albertus of Auſtria."

Ibid. ——*ſo Bruin far'd.*] A bear ſo called by Mr Gayton, in his notes upon Don Quixote, book IV. ch. v. p. 196.; ſo called probably from the French word *bruire*, to roar.

℣. 152. *Like ſcriv'ner newly crucify'd.*] For forgery; for which the ſcriveners are bantered by Ben Johnſon, Maſk of Owls, Works, vol. I. p. 128.

" A crop-ear'd ſcrivener this,
" Who when he heard but the whiſ-
" Per of monies to come down,
" Fright got him out of town
" With all his bills and bonds
" Of other men in his hands;

Or like the late corrected leathern
Ears of the Circumciſed Brethren:
But gentle Talgha, into th' ring
He wore in's noſe, convey'd a ſtring,
With which he march'd before, and led
The warrior to a grazy bed,

" It was not he that broke
" Two i' th' hundred ſpoke;
" Nor car'd he for the curſe,
" He cou'd not hear much worſe,
" He had his ears in his purſe."

The puniſhment of forgery among the Egyptians was death. (*Vide Diodori Siculi Rer. Antiquar. lib.* ii. *cap.* 3.) Happy had it been for ſome of theſe gentlemen, had they been in the ſame way of thinking with the carman, (mentioned by Pinkethman and Joe Miller, ſee their Books of Jeſts), who had much ado to paſs with a load of cheeſe at Temple-Bar, where a ſtop was occaſioned by a man's ſtanding in the pillory: he riding up cloſe, aſked what it was that was written over the perſon's head? They told him it was a paper to ſignify his crime, that he ſtood for forgery. " Aye, (ſays " he), what is forgery?" They anſwered him, That it was counterfeiting another's hand with an intent to cheat people. To which the carman replied, looking at the offender, " Ah, pox! this comes of your writing and reading, you " ſilly dog!"

V. 153, 154. ——*leathern—Ears of the Circumciſed Brethren.*] Mr Pryn, Dr Baſtwick, and Mr Burton, who had their ears cut off for ſeveral ſeditious libels. Pryn, the firſt time his ears were cut off, had them ſtitched on again, and they grew; (ſee Earl of Stafford's Letters, 1739. vol. I. p. 266.) and Dr Baſtwick's wife had his put in a clean handkerchief, probably for the purpoſe, *id. ib.* vol. II. p. 85.

" When your Smectymnuus ſurple wears,
" Or tippet on his ſhoulder bears,
" Rags of the whore;
" When Burton, Pryn, and Baſtwick dares
" With your good leave but ſhew their ears,
" They'll aſk no more."——

Collection of Loyal Songs, reprinted 1731. No. ix. vol. I. p. 21.

As authors write, in a cool ſhade,
Which eglantine and roſes made;
Cloſe by a ſoftly murm'ring ſtream,
Where lovers us'd to loll and dream:
There leaving him to his repoſe,
Secured from purſuit of foes,
And wanting nothing but a ſong,
And a well-tun'd Theorbo hung
Upon a bough, to eaſe the pain
His tugg'd ears ſuffer'd; with a ſtrain
They both drew up, to march in queſt
Of his great leader, and the reſt.
For Orſin (who was more renown'd
For ſtout maintaining of his ground,
In ſtanding fight, than for purſuit,
As being not ſo quick of foot)
Was not long able to keep pace
With others that purſu'd the chace;
But found himſelf left far behind,
Both out of heart and out of wind:
Griev'd to behold his Bear purſu'd
So baſely by a multitude;
And like to fall, not by the proweſs,
But numbers of his coward foes:
He rag'd, and kept as heavy a coil as
Stout Hercules for loſs of Hylas;
Forcing the vallies to repeat
The accents of his ſad regret.
He beat his breaſt, and tore his hair,
For loſs of his dear crony Bear;

℣. 184. *Stout Hercules for loſs of Hylas.*] A favourite ſervant, who had the misfortune to be drowned. *Vide Virgilii Georgic. lib.* iii. vi. *Eclog.* 6, 43. *Ovid de Arte Amandi, lib.* ii. 109, 110. *Juven. Sat.* i. 164. *Theocrit. in Hyl. Hyggini. fab.* xiv. 271. Spencer's Fairy Queen, vol. II. b. 3. can. 12. ſt. vii. p. 533.

That Echo from the hollow ground,
His doleful wailings did reſound
More wiſtfully, by many times,
Than in ſmall poets ſplayfoot rhimes,
That make her, in their ruthful ſtories,
To anſwer to int'rogatories,

℣. 189, 190. —*Echo from the hollow ground,—His doleful wailings did reſound.*] See General Hiſtorical Dictionary, vol. VI. p. 296. This paſſage is beautiful, not only as it is a moving lamentation, and evidences our Poet to be maſter of the Pathetic as well as the Sublime ſtill, but alſo as it comprehends a fine ſatire upon that falſe kind of wit of making an echo talk ſenſibly, and give rational anſwers. Ovid and Eraſmus are noted for this way of writing, and Mr Addiſon blames them, and all others who admit it into their compoſitions, Spectator, No. 50, or 51. I will, notwithſtanding, venture to produce two examples of this kind of wit, which probably may be exempted from this kind of cenſure: the one ſerious, by an Engliſh poet, the other comical, by a Scots one.

" Hark! a glad voice the lonely deſert chears,
" Prepare the way; a God, a God appears!
" A God, a God! the vocal hills reply,
" The rocks proclaim th' approaching deity."
Mr *Pope*.

" He ſang ſae loud, round rocks the echoes flew,
" 'Tis true, he ſaid; they a' return'd, 'Tis true."
Mr *Ramſay*. (Mr *B.*)

Vid. *Ovid. Metamorph. lib.* iii. 358. with Mr George Sandys's tranſlation, who gives an account of ſome remarkable echoes, *Wolfii Lection. Memorab.* part ii. p. 1012. *Chartarii Imagin. Deorum*, &c. p. 92, 93. Notes upon Creech's Lucretius, 4th book, edit. 1714. vol. i. p. 355, 356, 357. Dr Plot's Staffordſhire, pag. 28. Morton's Northamptonſhire, pag. 357. Miſſon's New Voyage into Italy, vol. ii. p. 172. Mr Wright's Obſervations made in Travelling; Lond. 1730. vol. ii. p. 473.

℣. 192. *Than in ſmall poets ſplayfoot rhimes.*] He ſeems in this place to ſneer at Sir Philip Sidney, who, in his Arcadia, p. 230-1, has a long poem between the Speaker, and Echo. Why he calls the verſes *ſplayfoot*, may be ſeen from the following example taken from the poem.

And moſt unconſcionably depoſe
To things of which ſhe nothing knows:
And when ſhe has ſaid all ſhe can ſay,
'Tis wreſted to the lover's fancy.
Quoth he, O whither, wicked Bruin!
Art thou fled? to my—Echo, Ruin.
I thought th' hadſt ſcorn'd to budge a ſtep
For fear. (Quoth Echo) *Marry guep.*
Am not I here to take thy part?
Then what has quail'd thy ſtubborn heart?
Have theſe bones rattled, and this head
So often in thy quarrel bled?
Nor did I ever winch or grudge it,
For thy dear ſake. (Quoth ſhe) *Mum budget.*
Think'ſt thou 'twill not be laid i' th' diſh
Thou turn'dſt thy back? Quoth Echo, *Piſh,*
To run from thoſe th' haſt overcome
Thus cowardly. Quoth Echo, *Mum.*
But what a vengeance makes thee fly
From me too, as thine enemy?

"Fair rocks, goodly rivers, ſweet woods, when ſhall I ſee "peace? Peace, peace! what barrs me my tongue? Who is "it that comes me ſo nye? I—Oh!——I do not know what "gueſt I have met; it is Echo—'tis Echo.——

"Well met, Echo—approach, then tell me thy will too—"I will too." Euripides, in his Andromeda, a tragedy now loſt, had a fooliſh ſcene of the ſame kind, which Ariſtophanes makes ſport with in his Feaſt of Ceres. Mr *W.*

℣. 198. *'Tis wreſted to the lover's fancy.*] *Vide Ovid. Metamorph. lib.* iii. 378, &c. with Mr Sandys's tranſlation.

℣. 202. *Quoth Echo,* Marry guep.] "Is any man offend-"ed, *Marry guep.*" John Taylor's Motto; Works, p. 44. See Don Quixote, 2d part, vol. iii. chap. xxix. p. 292. Ben Johnſon's Bartholomew Fair, act I. ſc. 5.

℣. 208. *Quoth ſhe,* Mum budget.] An alluſion to Shakeſpeare's Merry Wives of Windſor, act v. vol. I. p. 298, 299. *Simple,* "I have ſpoke with her, and we have a *nay-word* "how to know one another. I come to her, and while I "cry *Mum,*—ſhe cries *Budget.*"

Or if thou haſt no thought of me,
Nor what I have endur'd for thee,
Yet ſhame and honour might prevail
To keep thee thus from turning tail:
For who would grutch to ſpend his blood in
His honour's cauſe? Quoth ſhe, *A Puddin.*
This ſaid, his grief to anger turn'd,
Which in his manly ſtomach burn'd;
Thirſt of revenge, and wrath, in place
Of ſorrow, now began to blaze.
He vow'd the authors of his woe
Should equal vengeance undergoe;
And with their bones and fleſh pay dear
For what he ſuffer'd, and his Bear.
This b'ing reſolv'd, with equal ſpeed
And rage he haſted to proceed
To action ſtraight, and giving o'er
To ſearch for Bruin any more,
He went in queſt of Hudibras,
To find him out where-e'er he was;
And, if he were above ground, vow'd
He'd ferret him, lurk where he wou'd.
But ſcarce had he a furlong on
This reſolute adventure gone,
When he encounter'd with that crew
Whom Hudibras did late ſubdue.
Honour, revenge, contempt and ſhame,
Did equally their breaſts inflame.
'Mong theſe the fierce Magnano was,
And Talgol, foe to Hudibras:
Cerdon and Colon, warriors ſtout,
And reſolute as ever fought;
Whom furious Orſin thus beſpoke:
Shall we (quoth he) thus baſely brook

The vile affront that paultry aſs,
And feeble ſcoundrel, Hubibras,
With that more paultry ragamuffin,
Ralpho, with vapouring and huffing
Have put upon us, like tame cattle,
As if th' had routed us in battle?
For my part, it ſhall ne'er be ſaid
I for the waſhing gave my head;
Nor did I turn my back for fear
O' th' raſcals, but loſs of my Bear,
Which now I'm like to undergo;
For whether theſe fell wounds or no,
He has receiv'd in fight, are mortal,
Is more than all my ſkill can foretel;
Nor do I know what is become
Of him, *more than the Pope of Rome:*
But if I can but find them out
That caus'd it (as I ſhall no doubt,
Where-e'er th' in hugger-mugger lurk)
I'll make them rue their handy-work,

℣. 255, 256. *For my part, it ſhall ne'er be ſaid,—I for the waſhing gave my head.*] This phraſe uſed by Beaumont and Fletcher, (Cupid's Revenge, act 4.), where the citizens are talking that Leucippus was to be put to death.

1ſt *Cit.* "It holds, he dies this morning.

2d *Cit.* "Then happy man be his fortune.

1ſt *Cit.* "And ſo am I and forty more good fellows, that "will not *give their heads for the waſhing*, I take it."

'Tis imitated by the writer of the ſecond part, that was ſpurious, 1663, p. 14.

"On Agnes' eve they'd ſtrictly faſt,
"And dream of thoſe that kiſs'd them laſt,
"Or on Saint Quintin's watch all night,
"With ſmock hung up for lover's ſight;
"Some of the laundry were (no flaſhing,)
"That would not give their heads for waſhing."

℣. 258. *Of them, but loſing of my Bear.*] 1674, and all editions to 1704, excluſive.

And wiſh that they had rather dar'd
To *pull the devil by the beard.*
Quoth Cerdon, Noble Orſin, th' haſt
Great reaſon to do as thou ſay'ſt,
And ſo has ev'ry body here,
As well as thou haſt, or thy Bear.
Others may do as they ſee good;
But if this twig be made of wood
That will hold tack, I'll make the fur
Fly 'bout the ears of that old cur;
And th' other mungrel vermin, Ralph,
That brav'd us all in his behalf.
Thy Bear is ſafe, and out of peril,
Though lugg'd indeed, and wounded very ill;
Myſelf and Trulla made a ſhift
To help him out at a dead lift;

℣. 267. —*in hugger-mugger lurk.*] See Skinner and Bailey.

℣. 270. *To* pull the devil by the beard.] A common ſaying in England. The being pulled by the beard in Spain, is deemed as diſhonourable as being kicked on the ſeat of honour in England. See Don Quixote, vol. II. ch. ii. p. 32.

Don Sebaſtian de Cobarruvias, in his Treaſury of the Italian Tongue, obſerves, That no man can do the Spaniards a greater diſgrace than by pulling them by the beard; and in proof gives the following romantic account: "A noble "gentleman of that nation dying, (his name Cid-Rai Dios), "a Jew who hated him much in his lifetime, ſtole privately into the room where his body was newly laid out, and "thinking to do, what he never dunſt while he was living, "ſtooped down to pluck him by the beard, at which the "body ſtarted up, and drawing his ſword, which lay by "him, half way out, put the Jew into ſuch a fright, that "he ran out of the room, as if a thouſand devils had been "behind him. This done, the body lay down as before unto reſt, and the Jew after that turned Chriſtian." (See Heywood's Hierarchy of Angels, book vii. p. 480.) 'Twas Sancho Pancha's expreſſion, *They had as good take a lion by the beard.* (Don Quixote, vol. iii. chap. xxxii.) See the Legend of the giant Rytho, upon the mountain Aravius, who

And having brought him bravely off,
Have left him where he's ſafe enough:
There let him reſt; for if we ſtay,
The ſlaves may hap to get away.
This ſaid, they all engag'd to join
Their forces in the ſame deſign:
And forthwith put themſelves in ſearch
Of Hudibras upon their march;
Where leave we them a while, to tell
What the victorious Knight befell;
For ſuch, Crowdero being faſt
In dungeon ſhut, we left him laſt.
Triumphant laurels ſeem'd to grow
No where ſo green as on his brow:
Laden with which, as well as tir'd
With conquering toil, he now retir'd
Unto a neighb'ring Caſtle by,
To reſt his body, and apply
Fit med'cines to each glorious bruiſe
He got in fight, Reds, Blacks, and Blews;
To mollify th' uneaſy pang
Of ev'ry honourable bang,
Which be'ng by ſkilful midwife dreſt,
He laid him down to take his reſt.
But all in vain. H' had got a hurt
O' th' inſide, of a deadlier ſort,

made himſelf a garment of the beards of thoſe kings that he had ſlain, and was himſelf ſlain by King Arthur. Jeffrey of Monmouth's Britiſh Hiſtory, by Thompſon, p. 324.

℣. 309, 310, 311. ——*H' had got a hurt—O' th' inſide, of a deadlier ſort,—By Cupid made,*——] See a deſcription of Cupid, Chaucer's Romaunt of the Roſe, Works, 1602. fol. 113, 116, 117. Cotton's Virgil Traveſtie, book i. p. 54. Tatler, No. 85. Don Alonſo's Epitaph. See Pharamond, a romance, 1662, p. 9.

By Cupid made, who took his ſtand
Upon a widow's jointure land,
(For he, in all his am'rous battels,
No 'dvantage finds like goods and chattels)
Drew home his bow, and, aiming right,
Let fly an arrow at the Knight:

℣. 311, 312. ——*who took his ſtand—Upon a widow's jointure land.*] See Spect. No. 312. Cupid aimed well for the Knight's circumſtances; for, in Walker's Hiſtory of Independency, part i. p. 170. 'tis obſerved, That the Knight's father, Sir Oliver Luke, was decayed in his eſtate, and ſo was made Colonel of Horſe; but we are ſtill ignorant how much his hopeful ſon (the Hero of this Poem) advanced it, by his beneficial places of Colonel, Committee-man, Juſtice, Scoutmaſter, and Governor of Newport Pagnel. He ſighs for this widow's jointure, which was 200 pounds a-year; but very unluckily he met with fatal obſtacles in the courſe of his amours; for ſhe was a mere coquet, and, what was worſe for one of the Knight's principles, a Royaliſt. (See part ii. canto ii. verſe 251.) It muſt be a miſtake in Sir Roger L'Eſtrange to ſay, ſhe was the widow of one Wilmot an Independent; for Mr Butler, who certainly knew her, obſerves, that her name was Tomſon, and thus humorouſly expatiates upon our Knight's unſucceſsful amour;

" Ill has he read, that never heard
" How he with Widow Tomſon far'd;
" And what hard conflict was between
" Our Knight, and that inſulting quean:
" Sure captive knight ne'er took more pains
" For rhimes for his melodious ſtrains;
" Nor beat his brains, nor made more faces,
" To get into a jilt's good graces,
" Than did Sir Hudibras to get
" Into this ſubtil gipſey's net," *&c.*

(Hudibras's Elegy. Remains, edit. 1727. p. 311.) All which is agreeable to her behaviour in this poem: and it is further hinted in the Elegy, that ſhe was of a looſe and common character,—and yet continued inexorable to the Knight, and, in ſhort, was the cauſe of his death. (Mr *B.*) See the Spectator's character of a demurrer, No. 89.

℣. 315, 316. *Drew home his bow.*] In the two firſt editions of 1663, this and the following line ſtand thus: As

The ſhaft againſt a rib did glance,
And gall him in the Purtenance.
But Time had ſomewhat 'ſwag'd his pain,
After he found his ſuit in vain.
For that proud dame, for whom his ſoul
Was burnt in his belly like a coal,
(That belly that ſo oft did ake,
And ſuffer griping for her ſake,
Till purging comfits, and Ants-eggs
Had almoſt brought him off his legs)
Us'd him ſo like a baſe Raſcallion
That old Pig—(what d' y' call him) malion,
That cut his miſtreſs out of ſtone,
Had not ſo hard a-hearted one.

how he did, and aiming right;—An arrow he let fly at Knight.

℣. 325, 326. ——*and Ants eggs—Had almoſt brought him off his legs.*] *Vide Sexti Philoſoph. Pyrrh. Hypotyp. lib.* i. p. 12. *Encomium Formicarum. Mouſeti Inſector. Theatr. lib.* II. *cap.* xvi. p. 245, 246. *Verum equidem miror formicarum hac in parte potentiam, quum quatuor tantum in potu ſumptas, omnem veneris, ac coeundi potentiam auferre tradat Brunfelſius—Oleum ex formicis alatis factum, venerem ſtimulat ac auget. Weeckerus. Vide Mouſeti Inſector. Theatr. lib.* I. *cap.* xxviii. p. 173. (See Scot's Diſcovery of Witchcraft, book VI. chap. vii. p. 124.) *Ova formicarum ventoſitatem et tumultum in ventre generant. Mallei Maleficar. Joannis Nider. Francofurti,* 1588. ch. x. p. 778. *id. ib.* p. 410. Publ. Libr. Camb. K. 16, 25.

℣. 328, 329. *That old Pig- (what d' y' call him) malion, —That cut his miſtreſs out of ſtone.*] Pygmalion the ſon of Cilex (according to the Heathen Mythology) fell in love with an ivory ſtatue, which Venus turning into a young woman, he begot of her Paphos. *Ovid. Metamorph. lib. x.* line 247.

" The * Cyprian prince, with joy-expreſſing words,
" To pleaſure-giving Venus thanks affords.
" His lips to her's he joins, which ſeem to melt:
" The virgin bluſhing, now his kiſſes felt;

* *Pygmalion.*

She had a thouſand jadiſh tricks,
Worſe than a mule that flings and kicks;
'Mong which one croſs-grain'd freak ſhe had,
As inſolent as ſtrange and mad;
She could love none but only ſuch
As ſcorn'd and hated her as much.
'Twas a ſtrange riddle of a lady,
Not love, if any lov'd her: hey-day!
So cowards never uſe their might,
But againſt ſuch as will not fight:
So ſome diſeaſes have been found
Only to ſeize upon the ſound.
He that gets her by heart, muſt ſay her
The back way, like a witch's prayer.

" And fearfully erecting her fair eyes,
" Together with the light, her lover ſpies.
" Venus the marriage bleſs'd which ſhe had made,
" And when nine † creſcents had at full diſplay'd
" Their joining horns, replete with borrow'd flame,
" She Paphos bore, who gave that iſle a name. Mr *Sandys*.

(*Vide Plinii Nat. Hiſt.* Annotations on Sir Tho. Browne's *Religio Medici*, part ii. p. 211.) *Virgil. Aeneid.* I. 368. refers to another Pygmalion, King of Tyre, and brother to Dido. See a Letter of Philoponax (who had fallen deſperately in love with a picture of his own drawing) to Chromation, Spectator, No. 238.

℣. 338. ——*hey-day!*] *Ha-day!* in all editions till 1704, then altered to *hey-day!*

℣. 339, 340. *So cowards never uſe their might,—But againſt ſuch as will not fight.*] Alluding probably to the combat between the two cowards, Dametas and Clinias, (ſee the Counteſs of Pembroke's Arcadia, by Sir Philip Sidney, *lib.* iii. p. 276, 277. edit. 1674.), who proteſted to fight like Hectors, and gave out as terrible bravadoes againſt each other, as the ſtouteſt champions in the world, each confiding in the cowardice of his adverſary.

℣. 343, 344. *He that gets her by heart, muſt ſay her—The back way, like a witch's prayer.*] The Spectator,

† *Increaſing moons.*

Mean while the Knight had no ſmall taſk
To compaſs what he durſt not aſk:
He loves, but dares not make the motion;
Her Ignorance is his Devotion:
Like caitiff vile, that for miſdeed
Rides with his face to rump of ſteed;
Or rowing ſcull, he's fain to love,
Look one way, and another move:
Or like a tumbler, that does play
His game, and look another way,
Until he ſeize upon the coney;
Juſt ſo does he by matrimony.
But all in vain; her ſubtle ſnout
Did quickly wind his meaning out;

No. 61. ſpeaking of an epigram called *The Witch's Prayer*, ſays, "It fell into verſe when it was read either backwards "or forwards, excepting only that it curſed one way, and "bleſſed another." See Spectator, No. 110, 117. upon Witchcraft.

℣. 348. *Her Ignorance is his Devotion.*] Alluding to the Popiſh doctrine, that ignorance is the mother of devotion.

℣. 349, 350. *Like caitiff vile, that for miſdeed—Rides with his face to rump of ſteed.*] Alluding, it may be, to the puniſhment of Robert Ward, Thomas Watſon, Simon Graunt, George Jellis, and William Sawyer, members of the army, who, upon the 6th of March 1648, in the New Palace-yard, Weſtminſter, were forced to ride with their faces towards their horſes tails, had their ſwords broken over their heads, and were caſhiered, for petitioning the Rump for relief of the oppreſſed Commonwealth. See a tract entitled, The Hunting of the Foxes from New-market and Triploe-heaths to Whitehall, by five ſmall Beagles lately of the Army,—Printed in a Corner of Freedom, right oppoſite the Councel of Warre, *Anno Domine* 1649, *penes me*, and in the Public Library at Cambridge, xix. 7, 23. Or to the cuſtom of Spain, where the condemned criminals are carried to the place of execution upon an aſs, with their faces to the tail. Lady's Travels into Spain, book iii. p. 219. 5th ed. Baker's Hiſtory of the Inquiſition, p. 367, 488.

Which ſhe return'd with too much ſcorn
To be by man of honour born;
Yet much he bore, until the diſtreſs
He ſuffer'd from his ſpightful miſtreſs
Did ſtir his ſtomach, and the pain
He had endur'd from her diſdain,
Turn'd to regret, ſo reſolute,
That he reſolv'd to wave his ſuit,
And either to renounce her quite,
Or for a while play leaſt in ſight.
This reſolution being put on,
He kept ſome months, and more had done;
But being brought ſo nigh by fate,
The victory he atchiev'd ſo late
Did ſet his thoughts agog, and ope
A door to diſcontinu'd hope,
That ſeem'd to promiſe he might win
His dame too, now his hand was in;
And that his valour, and the honour
H' had newly gain'd, might work upon her:
Theſe reaſons made his mouth to water
With am'rous longings to be at her.
Quoth he, unto himſelf, Who knows
But this brave conqueſt o'er my foes
May reach her heart, and make that ſtoop,
As I but now have forc'd the troop?
If nothing can oppugn love,
And virtue invious ways can prove,

℣. 373, 374. ——*and ope—A door to diſcontinu'd hope.*] A canting phraſe uſed by the Sectaries, when they entered on any new miſchief. Mr *W.*

℣. 386. *And virtue invious ways can prove.*]

Virtus, recludens immeritis mori
Cœlum, negata tentat iter via.

Horatii Carm. lib. iii. 2, 21, 22.

What may not he confide to do
That brings both love and virtue too?
But thou bring'ſt valour too and wit,
Two things that ſeldom fail to hit.
Valour's a mouſe-trap, wit a gin,
Which women oft are taken in.
Then, Hudibras, why ſhould'ſt thou fear
To be, that art a conqueror?
Fortune th' audacious doth *juvare*,
But lets the timidous miſcarry.
Then while the honour thou haſt got
Is ſpick and ſpan new, piping hot,
Strike her up bravely thou hadſt beſt,
And truſt thy fortune with the reſt.
Such thoughts as theſe the Knight did keep
More than his bangs, or fleas, from ſleep.
And as an owl that in a barn
Sees a mouſe creeping in the corn,

℣. 395. *Fortune th' audacious doth* juvare.] Alluding to that paſſage in Terence's Phormio, act i. ſc. 4. *Fortes Fortuna adjuvat.*

℣. 398. *Is ſpick and ſpan new.*] Mr Ray obſerves, (Engliſh Proverbs, 2d edit. p. 270,) That this proverbial phraſe, according to Mr Howel, comes from *ſpica* an ear of corn; but rather (ſays he) as I am informed from a better author, *ſpike* is a ſort of nail, and *ſpawn* the chip of a boat; ſo that it is all one as to ſay, every chip and nail is new. But I humbly am of opinion, that it rather comes from *ſpike*, which ſignifies a nail, and a nail in meaſure is the ſixteenth part of a yard; and *ſpan*, which is in meaſure a quarter of a yard, or nine inches; and all that is meant by it, when applied to a new ſuit of cloaths, is, that it has been juſt meaſured from the piece by the nail and ſpan. See the expreſſion, Ben Johnſon's Bartholomew Fair, act iii. ſc. 5.

℣. 403, 404. *And as an owl that in a barn—Sees a mouſe creeping in the corn,* &c.] This ſimile ſhould not paſs by unregarded, becauſe it is both juſt and natural. The Knight's preſent caſe is not much different from the owl's: their

Sits ſtill, and ſhuts his round blue eyes,
As if he ſlept, until he ſpies
The little beaſt within his reach,
Then ſtarts, and ſeizes on the wretch;
So from his couch the Knight did ſtart,
To ſeize upon the widow's heart,
Crying with haſty tone, and hoarſe,
Ralpho diſpatch, to horſe, to horſe.
And 'twas but time; for now the rout,
We left engag'd to ſeek him out,
By ſpeedy marches were advanc'd
Up to the fort where he enſconc'd;
And all th' avenues had poſſeſt
About the place, from eaſt to weſt.

figures are equally ludicrous, and they ſeem to be pretty much in the ſame deſign: if the Knight's mouth waters at the widow, ſo does the owl's at the mouſe; and the Knight was forming as deep a plot to ſeize the widow's heart, as the owl to ſurpriſe the mouſe; and the Knight ſtarts up with as much briſkneſs at the widow, as the owl does to ſecure his prey. This ſimile, therefore, exactly anſwers the buſineſs of one, which is to illuſtrate one thing by comparing it to another. If it be objected, that it is drawn from a low ſubject; it may be replied, that ſimilies are not always to be drawn from noble and lofty themes: for if they were, how would thoſe ſimilies of boys ſurrounding an aſs, in Homer, (Iliad, 11.) and of whipping a top, in Virgil, (Aeneid, 7,) be defended? If ſuch are allowable in epic poetry, much more are they in burleſque. I could ſubjoin two ſimilies out of Homer ſuitable to the Knight's caſe, but it might ſeem too pedantic; and yet I cannot end this note without obſerving a fine imitation of our Poet's ſimile in Phillips's Splendid Shilling:

——" So poets ſing
" Grimalkin, to domeſtic vermin ſworn
" An everlaſting foe, with watchful eye
" Lyes nightly brooding o'er a chinky gap,
" Protending her fell claws, to thoughtleſs mice
" Sure ruin."—— Mr B.

That done, a while they made a halt,
To view the ground, and where t' aſſault:
Then call'd a council, which was beſt,
By ſiege or onſlaught, to inveſt
The enemy; and 'twas agreed,
By ſtorm and onſlaught to proceed.
This b'ing reſolv'd, in comely ſort
They now drew up t' attack the fort;
When Hudibras, about to enter
Upon another-gates adventure,
To Ralpho call'd aloud to arm,
Not dreaming of approaching ſtorm.
Whether dame Fortune, or the care
Of angel bad, or tutelar,
Did arm or thruſt him on to danger,
To which he was an utter ſtranger;
That foreſight might, or might not blot
The glory he had newly got;
Or to his ſhame it might be ſaid,
They took him napping in his bed:
To them we leave it to expound,
That deal in ſciences profound.
His courſer ſcarce he had beſtrid,
And Ralpho that on which he rid,
When ſetting ope the poſtern gate,
Which they thought beſt to ſally at,
The foe appear'd, drawn up and drill'd,
Ready to charge them in the field.

℣. 422. ——*onſlaught.*] *Onſlaught*, a ſtorming, a fierce attack upon a place. *Bailey.*

℣. 437. ——*it might be ſed.*] This ſpelling uſed in all editions to 1704 inclusive: altered to *ſaid*, 1710.

℣. 444. *To take the field, and ſally at.*] In edit. 1674, and the following ones to 1704 exclusive.

℣. 445. *The foe appear'd, drawn up and drill'd.*] See Beaumont and Fletcher's tragedy of Thierry King of France,

This ſomewhat ſtartled the bold Knight,
Surpris'd with th' unexpected ſight;
The bruiſes of his bones and fleſh
He thought began to ſmart afreſh:
Till recollecting wonted courage,
His fear was ſoon converted to rage,
And thus he ſpoke: The coward foe,
Whom we but now gave quarter to,
Look, yonder's rally'd, and appears,
As if they had outrun their fears.
The glory we did lately get,
The Fates command us to repeat:
And to their wills we muſt ſuccumb,
Quocunque trahunt, 'tis our doom.
This is the ſame numeric crew
Which we ſo lately did ſubdue;
The ſelf-ſame individuals that
Did run, as mice do from a cat,
When we couragiouſly did wield
Our martial weapons in the field,
To tug for victory: and when
We ſhall our ſhining blades agen
Brandiſh in terror o'er our heads,
They'll ſtraight reſume their wonted dreads:
Fear is an ague, that forſakes
And haunts by fits thoſe whom it takes;
And they'll opine they feel the pain
And blows they felt to-day, again,

act ii. ſc. 1. where Protuldy a coward, ſpeaking of his ſoldiers to the King, ſays, "It appears they have been drill'd, "nay, very prettily drill'd—for many of them can diſcharge "their muſkets, without the danger of throwing off their "heads." See Bailey's Dictionary.

℣. 472. *And haunts by fits.*] *Haunts by turns*, in the two firſt editions of 1663.

Then let us boldly charge them home,
And make no doubt to overcome.
This ſaid, his courage to inflame,
He call'd upon his Miſtreſs' name;
His piſtol next he cock'd a-new,
And out his nut-brown whinyard drew;
And, placing Ralpho in the front,
Reſerv'd himſelf to bear the brunt,
As expert warriors uſe: then ply'd
With iron heel his courſer's ſide,
Conveying ſympathetic ſpeed
From heel of Knight to heel of ſteed.

℣. 477, 478. *This ſaid, his courage to inflame,—He call'd upon his Miſtreſs' name.*] A ſneer upon romance writers, who make their heroes, when they enter upon the moſt dangerous adventures, to call upon their miſtreſſes' names. Cervantes, from whom Mr Butler probably copied the thought, often puts his Don Quixote under theſe circumſtances. Before his engagement with the carriers, part I. b. 1. ch. iii. p. 23.; before his engagement with the windmills, ch. viii. p. 64. When he was going to engage the Biſcayan ſquire, he cried out aloud, (part I. b. 1. ch. v. p. 72.) "Oh Lady "of my ſoul, Dulcinea, flower of all beauty, vouchſafe to "ſuccour your champion in this dangerous combat, under- "taken to ſet forth your worth." See likewiſe (vol. I. b. 2. chap. v. p. 112. ch. vi. p. 200.) before his adventure with the lions, vol. III. ch. xv. p. 159.; and in the adventure of Monteſino's cave, *id. ib.* ch. xxii. p. 215. See likewiſe vol. IV. ch. lxiv. p. 649. Conſtance (ſee Pharamond, a romance, part I. b. ii. p. 37.) invokes Placidia's name in his combats; as does Ralph, the Knight of the Burning Peſtle, (ſee Fletcher's play ſo called, edit. 4to. 1635. p. 36.) upon his engagement with Barbaroſſa the barber. Mr Jarvis ſays, (in the Life of Michael de Cervantes de Saavedra, prefixed to Don Quixote, 1742. p. 9.) "In order to animate "themſelves the more," ſays the old Collection of Spaniſh Laws, (ſee the 22d law, tit. 21. part ii.) "they hold it a "noble thing to call upon the names of their miſtreſſes, "that their hearts might ſwell with an increaſe of cou-

Mean while the foe, with equal rage
And ſpeed advancing to engage,
Both parties now were drawn ſo cloſe,
Almoſt to come to handy-blows:
When Orſin firſt let fly a ſtone
At Ralpho; not ſo huge a one
As that which Diomed did maul
Æneas on the bum withal;

" rage, and their ſhame be the greater, if they failed in " their attempts."

℣. 491, 492, 493, 494. *When Orſin firſt let fly a ſtone—At Ralpho; not ſo huge a one—As that which Diomed did maul—Aeneas on the bum withal.*] Here is another evidence of that air of truth and probability which is kept up by Mr Butler through this poem; he would by no means have his readers fancy the ſame ſtrength and activity in Orſin, which Homer aſcribes to Diomed: for which reaſon he alludes to the following paſſage in the 5th Iliad, l. 304, &c.

Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, &c.

" Then fierce Tydides ſtoops, and from the fields
" Heav'd with vaſt force, a rocky fragment wields;
" Not two ſtrong men th' enormous weight cou'd raiſe,
" Such men as live in theſe degenerate days.
" He ſwung it round, and gathering ſtrength to throw,
" Diſcharg'd the pond'rous ruin at the foe;
" Where to the hip th' inſerted thigh unites
" Full on the bone the pointed marble lights,
" Thro' both the tendons broke the rugged ſtone,
" And ſtripp'd the ſkin, and crack'd the ſolid bone:
" Sunk on his knees, and ſtagg'ring with his pains,
" His falling bulk his bended arm ſuſtains:
" Loſt in a dirty miſt the warrior lyes,
" A ſudden cloud comes ſwimming o'er his eyes."

Mr *Pope.*

Vide Virgil. Aeneid. i. 101, &c. *Juv. Sat.* xv. 65, &c. Unfortunate Aeneas! it ſeems to be his fate to be thus attacked by his enemies: Turnus alſo wields a piece of rock at him, which Virgil ſays twelve men could hardly raiſe; though the conſequences are not ſo diſmal as in Homer.

Nec plura effatus, ſaxum circumſpicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat

Yet big enough, if rightly hurl'd,
T' have ſent him to another world,
Whether above ground, or below,
Which Saints twice dipt are deſtin'd to.
The danger ſtartled the bold Squire,
And made him ſome few ſteps retire.
But Hubibras advanc'd to's aid,
And rous'd his ſpirits half diſmay'd:
He wiſely doubting leſt the ſhot
Of th' enemy, now growing hot,
Might at a diſtance gall, preſs'd cloſe,
To come pell-mell to handy-blows,
And that he might their aim decline,
Advanc'd ſtill in an oblique line;
But prudently forbore to fire,
Till breaſt to breaſt he had got nigher;
As expert warriors uſe to do,
When hand to hand they charge their foe.
This order the adventrous Knight,
Moſt ſoldier-like, obſerv'd in fight,

Limes agro poſitus, litem ut diſcerneret arvis:
Vix illud lecti bis ſex cervice ſubirent,
Qualia nunc hominum producit corpora tellus.
Aen. xi. 896.

℣. 497, 498. *Whether above ground, or below,—Which Saints twice dipp'd are deſtin'd to.*] Mr Abraham Wright, in the preface to his Five Sermons, in five ſeveral Styles, or Ways of Preaching, 1656, p. 1. (*penes me*) ſpeaks of ſome chymical profeſſors of religion in thoſe times, that had been twice dipped, but never baptiſed.

℣. 509, 510, 511. *But prudently forbore to fire,—Till breaſt to breaſt he had got nigher;—As expert warriors us'd to do.*] Alluding to O. Cromwell's prudent conduct in this reſpect, who ſeldom ſuffered his ſoldiers to fire, till they were near enough to do execution upon the enemy. See Sir Tho. Fairfax's Short Memorial by himſelf, publiſhed 1699. p. 9.

When Fortune (as ſhe's wont) turn'd fickle,
And for the foe began to ſtickle:
The more ſhame for her Goody-ſhip
To give ſo near a friend the ſlip:
For Colon, chuſing out a ſtone,
Levell'd ſo right, it thump'd upon
His manly panch, with ſuch a force,
As almoſt beat him off his horſe.
He loos'd his whinyard, and the rein;
But laying faſt hold on the mane,
Preſerv'd his ſeat: and as a gooſe
In death contracts his talons cloſe,
So did the Knight, and with one claw
The tricker of his piſtol draw.
The gun went off: and as it was
Still fatal to ſtout Hudibras,
In all his feats of arms, when leaſt
He dreamt of it, to proſper beſt;
So now he far'd: the ſhot let fly
At random 'mong the enemy,

℣. 523. *He loos'd his whinyard.*] Thus it ſtands in the firſt editions of 1663, altered 1674 to—*He loos'd his weapon;* ſo it continued to 1700.; altered 1704 to—*He loſt his whyniard.*

℣. 533, 534. ——*the ſhot let fly—At random, 'mong the enemy.*] Hudibras's piſtol was out of order, as is before obſerved by Mr Butler: and it is certain, that he was not ſo expert a marksman as the Scotch Douglas, (ſee Shakeſpeare's Henry IV. 1ſt part, act ii. p. 386.) of whom Prince Henry made the following obſervation, "He that rides at high "ſpeed, and with a piſtol kills a ſparrow flying:" or Prince Rupert, who, at Stafford, in the time of the rebellion, ſtanding in Captain Richard Sneyd's garden, at about ſixty yards diſtance, made a ſhot at the weathercock upon the ſteeple of the collegiate church of St Mary, with a ſcrewed horſeman's piſtol, and ſingle bullet, which pierced its tail, the hole plainly appearing to all that were below; which the King preſently judged as a caſualty only. The Prince preſently

Pierc'd Talgol's gaberdine, and grazing
Upon his ſhoulder, in the paſſing,
Lodg'd in Magnano's braſs habergeon,
Who ſtraight *A Surgeon* cry'd, *A Surgeon!*
He tumbled down, and as he fell,
Did *Murther, Murther, Murther!* yell.
This ſtartled their whole body ſo,
That if the Knight had not let go
His arms, but been in warlike plight,
H' had won (the ſecond time) the fight:

proved the contrary by a ſecond ſhot to the ſame effect. Dr Plot's Staffordſhire, ch. 9. ſect. ix. p. 336.

℣. 535. —*gaberdine.*] *Galvardine* in French, (ſee Cotgrave's Dictionary) a ſhepherd's coarſe frock or coat. A word often uſed by romance writers; and among the reſt, by the tranſlator of *Amadis de Gaul.* Shylock the Jew, ſpeaking to Anthonio, (ſee Shakeſpeare's Merchant of Venice, act 1.) ſays,

"You call'd me miſbeliever, cut-throat dog,
"And ſpit upon my Jewiſh gaberdine,
"And all for uſe of that which is my own."

℣. 537. *Lodg'd in Magnano's braſs habergeon.*] Habergeon, a little coat of mail, or only ſleeves and gorget of mail. See Dictionary to the laſt edition of Guillim's Heraldry.

"Some would been arm'd in a habergeon,
"And in a breaſt-plate with a light gippion."

Chaucer's Knight's Tale, edit. 1602. fol. 6. *ib.* f. 67, 360. See Spencer's Fairy Queen, book II. can. 6. ſt. xxix. b. III. c. 11. ſt. 7. Hiſtory of Valentine and Orſin, chap. ix. p. 50. *Junii Etymol. Anglic.*

℣. 538. *Who ſtraight* A Surgeon *cry'd,* A Surgeon.] See the caſe of Monſieur Thomas and Hylas, Fletcher's comedy entitled Monſ. Thomas, act iii. ſc. 3. when the firſt thought his leg broke in twenty pieces, and the latter that his ſkull was broke. Magnano ſeems not to be ſo couragious as the ſea captain, who, for his courage in a former engagement, where he had loſt a leg, was preferred to the command of a good ſhip: in the next engagement, a cannon ball took off his wooden deputy, ſo that he fell upon the deck; a ſeaman

As if the Squire had but fall'n on,
He had inevitably done:
But he, diverted with the care
Of Hudibras his hurt, forbare
To preſs th' advantage of his fortune,
While danger did the reſt diſhearten.
For he with Cerdon b'ing engag'd
In cloſe encounter, they both wag'd
The fight ſo well, 'twas hard to ſay
Which ſide was like to get the day.
And now the buſy work of death
Had tir'd them ſo, th' agreed to breath,
Preparing to renew the fight:
When the diſaſter of the Knight
And th' other party did divert
Their fell intent, and forc'd them part.
Ralpho preſs'd up to Hudibras,
And Cerdon where Magnano was;
Each ſtriving to confirm his party
With ſtout encouragements, and hearty.
Quoth Ralpho, Courage, valiant Sir,
And let revenge and honour ſtir
Your ſpirits up; once more fall on;
The ſhatter'd foe begins to run:

thinking he had been freſh wounded, called out to carry him down to the ſurgeon—He ſwore at him, and ſaid, "Call "the carpenter, you dog, I have no occaſion for a ſur- "geon."

℣. 545. *As if the Squire.*] In the two firſt editions, for this and the three following lines, theſe two are uſed,

"As Ralpho might, but he with care
"Of Hudibras his hurt forbare."

In 1674—*Hudibras his wound*, to 1704 excluſive.

℣. 551. *He had with Cerdon*, &c.] 1674 to 1704 excluſive.

℣. 553. *So deſperately.*] 1674, &c.

℣. 560. *And force their ſullen rage to part.*] Thus altered 1674, to 1704 excluſive.

For if but half ſo well you knew
To uſe your victory as ſubdue,
They durſt not, after ſuch a blow
As you have given them, face us now;
But from ſo formidable a ſoldier
Had fled like crows when they ſmell powder:
Thrice have they ſeen your ſword aloft
Wav'd o'er their heads, and fled as oft.
But if you let them recollect
Their ſpirits, now diſmay'd and checkt,
You'll have a harder game to play
Than yet y' have had, to get the day.
Thus ſpoke the ſtout Squire; but was heard
By Hudibras with ſmall regard.
His thoughts were fuller of the bang
He lately took, than Ralph's harangue;
To which he anſwer'd, Cruel Fate
Tells me thy counſel comes too late:
The knotted blood within my hoſe,
That from my wounded body flows,

℣. 569, 570. *For if but half ſo well you knew—To uſe your victory as ſubdue.*] A ſneer probably upon Prince Rupert, who, in the battle of Marſton-Moor, charged General Fairfax's forces with ſo much fury and reſolution, that he broke them, and the Scots their reſerve; but to his own ruin purſued them too far, according to his uſual fate, Echard's Hiſtory of England, vol. II. p. 480.

℣. 573, 574. *But from ſo formidable a ſoldier—Had fled like crows, when they ſmell powder.*] Dr Plot ſeems to be of opinion, that crows ſmell powder at ſome diſtance. "If "the crows (ſays he, Natural Hiſtory of Oxfordſhire, c. ix, "ſect. 98.) are towards harveſt any thing miſchievous, de"ſtroying the corn, in the outward limits of the fields they "dig a hole, narrow at the bottom, and broad on the top, in "the greenſwarth near the corn, wherein they put duſt "and cinders, mixed with a little gunpowder, and about "the holes ſtick crows feathers, which they find about Bur"ford to have good ſucceſs."

With mortal Criſis doth portend
My days to appropinque an end;
I am for action now unfit,
Either of fortitude or wit.
Fortune my foe begins to frown,
Reſolv'd to pull my ſtomach down.
I am not apt, upon a wound
Or trivial baſting, to deſpond:
Yet I'd be loth my days to curtal;
For if I thought my wounds not mortal,
Or that we'd time enough as yet
To make an honourable retreat,
'Twere the beſt courſe: but if they find
We fly, and leave our arms behind
For them to ſeize on; the diſhonour,
And danger too is ſuch, I'll ſooner
Stand to it boldly, and take quarter,
To let them ſee I am no ſtarter.
In all the trade of war, no feat
Is nobler than a brave retreat:
For thoſe that run away and fly,
Take place at leaſt o' th' enemy.

℣. 587. —*The knotted blood.*] Thus it is in all editions to 1710, and then altered to—*Clotted blood.*

℣. 597. ——*Curtail.*] In all editions to 1704 inclusive.

℣. 607, 608, 609, 610. *In all the trade of war, no feat—Is nobler than a brave retreat;—For thoſe that run away and fly—Take place at leaſt o' th' enemy.*] The reverend and ingenious Mr Tho. Herring, (fellow of Ben. College in Cambridge, and chaplain to his Grace the Lord Archbiſhop of York, to whom I am under obligations), ſent me the following French tranſlation of theſe four verſes, and ver. 243, 244, 245, 246, *&c.* of part III. can. iii. which were preſented by Mr Wharton, chaplain to a regiment in Flanders, to Prince Eugene:

" Ne laiſſez pas toujours de vous mettre en tete
" De faire a propos une belle retraite.

This ſaid, the Squire with active ſpeed
Diſmounted from his bony ſteed,
To ſeize the arms, which by miſchance
Fell from the bold Knight in a trance;
Theſe being found out, and reſtor'd
To Hudibras, their natural lord,
As a man may ſay, with might and main
He haſted to get up again.

" La quelle, croyez moi, eſt le plus grand myſtere
" De la bonne conduite, et de l' art militaire;
" Car ceux, qui s'enfuyent, peuvent revenir ſur les pas,
" Ainſi ne ſont jamais mis hors de combat;
" Mais ceux, au contraire, qui demeurent ſur la place,
" Se privent de tout moin de vanger leur diſgrace;
" Et lors qu' on ſe mette en devoir s' enfuir,
" L' ennemi tout auſſi-tot s'efforce a courir;
" Et par la le combat ſe changeant en pourſuite,
" Ils gagnent la victoire qui courent le plus vite."

℣. 609, 610. Not in the two firſt editions of 1663, but added in 1674.

℣. 617, 618. *The active Squire with might and main—Prepar'd in haſte to mount again.*] Thus altered 1674, reſtored 1704.

℣. 617. *As a man may ſay.*] A ſneer upon the expletives uſed by ſome men in their common converſation: ſome very remarkable ones I have heard of, as, *Mark y' me there, this*, and *that*, and *t'other thing; to dint, to don't, to do't: d' y' hear me, d' y' ſee, that is, and ſo, Sir*, Spectator, No. 371. See his banter upon Mrs Jane, for her Mrs Such a one, and Mr What d' y' call, No. 272.

Mr Gayton, in banter of Sancho Pancha's expletives, (Notes upon Don Quixote, book iii. p. 105.) produce a remarkable inſtance of a reverend judge, who was to give a charge at an aſſize, which was performed with great gravity, had it not been interlarded with *in that kind:* as, " Gentlemen " of the Jury, you ought to enquire after Recuſants *in that* " *kind;* and ſuch as do not frequent the church *in that* " *kind;* but above all, ſuch as haunt alehouſes *in that kind*, " notorious whoremaſters *in that kind*, drunkards and blaſ- " phemers *in that kind;* and all notorious offenders *in that* " *kind*, are to be preſented *in that kind*, and as the laws

Thrice he aſſay'd to mount aloft;
But, by his weighty bum, as oft
He was pull'd back; 'till having found
Th' advantage of the riſing ground,
Thither he led his warlike ſteed,
And having plac'd him right, with ſpeed
Prepar'd again to ſcale the beaſt;
When Orſin, who had newly dreſt
The bloody ſcar upon the ſhoulder
Of Talgol, with Promethean powder,
And now was ſearching for the ſhot
That laid Magnano on the ſpot,
Beheld the ſturdy Squire aforeſaid
Preparing to climb up his horſe-ſide;
He left his cure, and laying hold
Upon his arms, with courage bold,
Cry'd out, 'Tis now no time to dally,
The enemy begin to rally:
Let us that are unhurt and whole
Fall on, and happy man be's dole.
This ſaid, like to a thunderbolt
He flew with fury to th' aſſault,
Striving th' enemy to attack
Before he reach'd his horſe's back.

" *in that kind* direct, muſt be proceeded againſt *in that* " *kind.*"—A gentleman being aſked, after the Court roſe, how he liked the Judge's charge? anſwered, That it was the beſt *of that kind* that ever he heard.

℣. 638. ——*and happy man be's dole.*] An expreſſion often uſed by Shakeſpeare. Slender (ſee Merry Wives of Windſor, vol. i. edition 1733.) ſpeaks as follows to Mrs Anne Page: " Truly, for my own part, I would little or nothing with " you: your father and my uncle have made motions; if " it be my luck, ſo; if not, *happy man be's dole.*" Taming the Shrew, act i. vol. II. p. 286. Winter's Tale, act i. vol. III. p. 72. Firſt Part of Henry IV. p. 370. Dr Bailey's romance, entitled, The Wall-flower of Newgate, &c. 1650. p. 128.

Ralpho was mounted now, and gotten
O'erthwart his beaſt with active vau'ting,
Wrigling his body to recover
His ſeat, and caſt his right leg over;
When Orſin, ruſhing in, beſtow'd
On horſe and man ſo heavy a load,
The beaſt was ſtartled, and begun
To kick and fling like mad, and run
Bearing the tough Squire like a ſack,
Or ſtout King Richard, on his back:
'Till ſtumbling, he threw him down,
Sore bruis'd, and caſt into a ſwoon.
Mean while the Knight began to rouſe
The ſparkles of his wonted proweſs:
He thruſt his hand into his hoſe,
And found, both by his eyes and noſe,
'Twas only choler, and not blood,
That from his wounded body flow'd.

℣. 651, 652. *Bearing the tough Squire like a ſack,—Or ſtout King Richard, on his back.*] Alluding to the ſhameful uſage of King Richard III. who was ſlain in the thirteenth, or laſt battle of Boſworth, in Leiceſterſhire, the 22d day of Auguſt, 1485: his body was carried to Leiceſter, in a moſt ignominious manner, like a ſlain deer, laid croſs his horſe's back, his head and arms hanging on one ſide, and his legs on the other, ſtark naked, and beſmeared with blood, dirt and mire. (Echard's Hiſtory of England, vol. i. pag. 557. Hall's Chronicle.) The brave Prince of Conde, who was killed at the battle of Briſſac, was uſed by the Catholics in as contemptuous a manner; they carrying his body in triumph upon a poor pack-horſe. (Davila's Hiſtory of the Civil Wars of France, book iv. p. 141. edit. 1678.) Sancho Pancha met with infamous uſage upon the braying adventure; Don Quixote, part 2d. vol. III. chap. xxvii. p. 275. See an account of his laying croſs his aſs, chap. xxviii. p. 277. See Spencer's Fairy Queen, vol. II. book iii. canto 7. ſtan. xliii. p. 468.

℣. 659. *'Twas only choler.*] See Mr George Swathe's Prayers, 1739. p. 35.

This, with the hazard of the Squire,
Inflam'd him with deſpightful ire:
Courageouſly he fac'd about,
And drew his other piſtol out;
And now had half way bent the cock,
When Cerdon gave ſo fierce a ſhock,
With ſturdy truncheon, thwart his arm,
That down it fell, and did no harm:
Then ſtoutly preſſing on with ſpeed,
Aſſay'd to pull him off his ſteed.
The Knight his ſword had only left,
With which he Cerdon's head had cleft,
Or at the leaſt cropt off a limb,
But Orſin came and reſcu'd him.
He with his lance attack'd the Knight
Upon his quarters oppoſite.
But as a bark, that in foul weather,
Toſs'd by two adverſe winds together,
Is bruis'd and beaten to and fro,
And knows not which to turn him to;
So far'd the Knight between two foes,
And knew not which of them t' oppoſe;
Till Orſin charging with his lance
At Hudibras, by ſpightful chance
Hit Cerdon ſuch a bang as ſtunn'd
And laid him flat upon the ground.
At this the Knight began to chear up,
And raiſing up himſelf on ſtirrup,
Cry'd out, *Victoria;* ly thou there,
And I ſhall ſtraight diſpatch another,
To bear thee company in death:
But firſt I'll halt a while, and breath,
As well he might: for Orſin, griev'd
At th' wound that Cerdon had receiv'd,

Ran to relieve him with his lore,
And cure the hurt he gave before.
Mean while the Knight had wheel'd about
To breathe himſelf, and next find out
Th' advantage of the ground, where beſt
He might the ruffled foe infeſt.
This being reſolv'd, he ſpurr'd his ſteed,
To run at Orſin with full ſpeed,
While he was buſy in the care
Of Cerdon's wound, and unaware:
But he was quick, and had already
Unto the part apply'd remedy;

℣. 693, 694. ——*for Orſin griev'd—At th' wound that Cerdon had receiv'd.*] Had Cerdon been killed by this undeſigned blow, 'tis probable it would have come to the Bear-garden caſe. (See L'Eſtrange's Reflection on the Fable of the Inconſolable Widow, part i. fab. 268.) When a bull had toſſed a poor fellow that went to ſave his dog, there was a mighty buſtle about him, with brandy and other cordials, to bring him to himſelf again; but when the college found there was no good to be done, Well, go thy way, Jaques, (ſays a jolly member of that ſociety), there's the beſt back-ſword man in the field gone; come, let us play another dog. See part ii. fab. 58.

℣. 705, 706. *But he was quick, and had already—Unto the part apply'd remedy.*] The caſe, 'tis plain, was not ſo bad as to require the application of Don Quixote's balſam of Fierabras, concerning the uſe of which he gives Sancho Pancha the following direction, (vol. I. ch. ii. p. 85.), "If "at any time (ſays he) thou happeneſt to ſee my body cut "in two, by ſome unlucky back-ſtroke, as 'tis common "amongſt us Knights-errant, thou haſt no more to do, than "to take up nicely that half of me which is fallen to the "ground, and to clap it exactly to the other half on the "ſaddle, before the blood is congealed, always taking care "to lay it juſt in its proper place: then thou ſhalt give "me two draughts of that Balſam, and thou ſhalt ſee me "become whole and ſound as an apple:" or Waltho Van Clutterbank's Balſam of Balſams, which he calls *Nature's Palladium*: or, *Health's Magazine*, and obſerves of it as

And seeing th' enemy prepar'd,
Drew up, and stood upon his guard.
Then like a warrior right expert
And skilful in the martial art,
The subtle Knight straight made a halt,
And judg'd it best to stay th' assault,
Until he had reliev'd the Squire,
And then (in order) to retire;
Or, as occasion should invite,
With forces join'd renew the fight.
Ralpho, by this time disentranc'd,
Upon his bum himself advanc'd,
Tho' sorely bruis'd; his limbs all o'er
With ruthless bangs were stiff and sore:
Right fain he would have got upon
His feet again, to get him gone;
When Hudibras to aid him came.
Quoth he, (and call'd him by his name)
Courage, the day at length is ours,
And we once more as conquerors,
Have both the field and honour won,
The foe is profligate and run:
I mean all such as can, for some
This hand hath sent to their long home;
And some ly sprauling on the ground,
With many a gash and bloody wound.
Cæsar himself could never say
He got two vict'ries in a day,
As I have done, that can say, twice I
In one day, *Veni, vidi, vici.*

follows: "Should you chance to have your brains knocked "out, or your head chopped off, two drops of this, season- "ably applied, will recall the fleeting spirits, reinthrone "the deposed *archeus*, cement the discontinuity of parts, "and in six minutes time restore the lifeless trunk to all its "pristine functions, vital, rational, and animal."

The foes ſo numerous, that we
Cannot ſo often *vincere*,

℣. 733, 734, 735, 736. *Cæſar himſelf could never ſay—He got two vict'ries in a day,—As I have done, that can ſay, twice I—In one day*, Veni, vidi, vici.] The Knight exults too ſoon, for Trulla ſoon ſpoils his imaginary victory: how vain is he in preferring himſelf to Caeſar! It will be proper to mention to the reader, the occaſion that gave riſe to this ſaying of Julius Caeſar, in order to diſcover the vanity of the Knight in applying it to his own ridiculous actions. "Caeſar, after ſome ſtay in Syria, made Sextus Caeſar, his "kinſman, preſident of that province, and then haſtened "northward towards Pharnaces: on his arrival where the "enemy was, he, without giving any reſpite either to him-"ſelf or them, immediately fell on, and gained an abſolute "victory over them; an account whereof he wrote to a "friend of his (*viz.* Amintius at Rome) in theſe three "words, *Veni, vidi, vici; I came, I ſaw, I overcame;* "which ſhort expreſſion of his ſucceſs, very aptly ſetting "forth the ſpeed whereby he obtained it, he affected ſo "much, that afterwards, when he triumphed for this vic-"tory, he cauſed theſe three words to be writ on a table, "and carried aloft before him in that pompous ſhew." (Dean Prideaux's Connect. See Plutarch's Life of Julius Caeſar, 1699, vol. iv. pag. 420. *Julii Celſi Comm. de Vita Cæſaris.*) Tom Coriat, in an oration to the Duke of York, afterwards K. Charles I. (Crambe: or, Colworts twice ſodden, London 1611.) applies this paſſage of Caeſar in the following humorous manner. "I here (ſays he) preſent your Grace "with the fruits of my furious travels, which I therefore "entitle with ſuch an Epithet, becauſe I performed my "journey with great celerity, compaſſed and atchieved my "deſigns with a fortune not much unlike that of Caeſar, "*Veni, vidi, vici:* I came to Venice, and quickly took a "ſurvey of the whole model of the city, together with the "moſt remarkable matters thereof; and ſhortly after my "arrival in England, I overcame my adverſaries in the town "of Evill, in my native county of Somerſetſhire, who "thought to have ſunk me in a bargain of pilchards, as the "Wiſe Men of Gotham went about to drown an eel." (See Don Ariano de Armado's Letter to Jaquenette, Shakeſpeare's Love's Labour Loſt, act iii. vol. II. p. 124. and Zelidaura Queen of Tartaria, a dramatic romance, act iii. pag. 154.)

As they *perire*, and yet enough
Be left to ſtrike an after-blow;
Then leſt they rally, and once more
Put us to fight the buſ'neſs o'er,
Get up and mount thy ſteed, diſpatch,
And let us both their motions watch.
Quoth Ralph, I ſhould not, if I were
In caſe for action, now be here:
Nor have I turn'd my back, or hang'd
An arſe, for fear of being bang'd.
It was for you I got theſe harms,
Advent'ring to fetch off your arms.

There are inſtances in hiſtory of generals obtaining two victories in one day: Alcibiades, the famous Athenian general, defeated Mindarus and Artabazus by land and ſea the ſame day. (See Rollin's Ancient Hiſtory, *&c.* 2d edition, vol. iv. p. 18.) And Cimon, the ſon of Miltiades, the Athenian general, obtained two victories by ſea and land the ſame day, wherein, according to Plutarch, (in Cimone), he ſurpaſſed that of Salamis by ſea, and Platea by land. *Vide Thucydid. lib.* i. p. 32. edit. Hen. Stephan. *Diodori Siculi, lib.* xi. p. 255, 256. *Juſtini Hiſtor. lib.* ii. cap. 15. *Dionis Halicarn. de Thucydid. Hiſtor. Jud. tom.* ii. p. 231. edit. *Oxon.* 1704. Dr Prideaux's Connections, part I. book v. p. 251. edit. folio. See a ſummary of the victories of Pompey the Great, Dr Middleton's Life of Cicero, vol. i. p. 267. 4to edition.

℣. 750. *Advent'ring to fetch off your arms.*] Mr Whitelock (Memorials, 2d edit. p. 74.) mentions the bravery of Sir Philip Stapleton's groom; "who attending his maſter "on a charge, had his mare ſhot under him.——To ſome "of his company he complained, that he had forgot to "take off his ſaddle and bridle from his mare, and to bring "them away with him; and ſaid, that they were a new "ſaddle and bridle, and that the Cavaliers ſhould not get "ſo much by him, but he would go again and fetch them: "his maſter and friends perſuaded him not to adventure in "ſo raſh an act, the mare lying dead cloſe to the enemy, "who would maul him, if he came ſo near them, and his "maſter promiſed to give him another new ſaddle and "bridle. But all this would not perſuade the groom to leave

The blows and drubs I have receiv'd,
Have bruis'd my body, and bereav'd
My limbs of ſtrength: unleſs you ſtoop,
And reach your hand to pull me up,
I ſhall ly here, and be a prey
To thoſe who now are run away.
That thou ſhalt not (quoth Hudibras;)
We read, the Ancients held it was
More honourable far, *ſervare*
Civem, than ſlay an adverſary;
The one we oft to-day have done,
The other ſhall diſpatch anon:
And though th'art of a diff'rent church,
I will not leave thee in the lurch.
This ſaid, he jogg'd his good ſteed nigher,
And ſteer'd him gently toward the Squire,
Then bowing down his body, ſtretch'd
His hand out, and at Ralpho reach'd;
When Trulla, whom he did not mind,
Charg'd him like lightening behind.
She had been long in ſearch about
Magnano's wound, to find it out;
But could find none, nor where the ſhot
That had ſo ſtartled him was got.
But having found the worſt was paſt,
She fell to her own work at laſt,
The pillage of the priſoners,
Which in all feats of arms was her's;

" his ſaddle and bridle to the Cavaliers, but he went again
" to fetch them, and ſtayed to pull off the ſaddle and bridle,
" whilſt hundreds of bullets flew about his ears, and brought
" them back with him, and had no hurt at all."

℣. 758, 759, 760. *We read, the Ancients held it was—More honourable far, ſervare—Civem, than ſlay an adverſary.*] See note upon part III. canto iii. ver. 271.

And now to plunder Ralph ſhe flew,
When Hudibras his hard fate drew
To ſuccour him; for as he bow'd
To help him up, ſhe laid a load
Of blows ſo heavy, and plac'd ſo well,
On t'other ſide, that down he fell.
Yield, Scoundrel baſe, (quoth ſhe) or die,
Thy life is mine, and liberty:
But if thou think'ſt I took thee tardy,
And dar'ſt preſume to be ſo hardy,
To try thy fortune o'er a-freſh,
I'll wave my title to thy fleſh,
Thy arms and baggage now my right;
And if thou haſt the heart to try't,
I'll lend thee back thyſelf a while,
And once more for that carcaſe vile,
Fight upon tick.——Quoth Hudibras,
Thou offer'ſt nobly, valiant laſs,

℣. 791, 792, 793, 794, 795. *Thy arms and baggage now my right;—And if thou haſt the heart to try't,—I'll lend thee back thyſelf a while,—And once more for thy carcaſe vile,—Fight upon tick*——] What a generous and undaunted heroine was Trulla! She makes the greateſt figure in the Canto, and alone conquers the valiant Hero of the Poem. There are few inſtances, I believe, in either romance or hiſtory, that come up to this. The late Charles XII. King of Sweden, having taken a town from the Duke of Saxony, then King of Poland, and that Prince intimating, that there muſt have been treachery in the caſe, he offered to give up the town, and retake it: this, as I remember, is mentioned either in Motraye's Travels, or in a life of Charles XII. Mr Motraye, in his Hiſtorical and Critical Remarks upon Voltaire's Hiſtory of Charles XII. 2d edit. p. 14. obſerves, "That if his generals thought fit to attack a place on the "weakeſt ſide, the King ordered it to be attacked on the "ſtrongeſt. I have given inſtances (ſays he) of this in an-"other place, I will repeat only one. Count Dalbert having "retaken from the Saxons the fort of Dunamunden by ca-"pitulation, after as vigorous and long attack of the be-

And I ſhall take thee at thy word:
Firſt let me riſe, and take my ſword;
That ſword which has ſo oft this day
Through ſquadrons of my foes made way,
And ſome to other worlds diſpatch'd,
Now with a feeble ſpinſter match'd,
Will bluſh with blood ignoble ſtain'd,
By which no honour's to be gain'd:
But if thou'lt take m' advice in this,
Conſider whilſt thou may'ſt, what 'tis
To interrupt a victor's courſe,
B' oppoſing ſuch a trivial force:
For if with conqueſt I come off,
(And that I ſhall do ſure enough)
Quarter thou can'ſt not have, nor grace
By laws of arms, in ſuch a caſe;

" ſiegers, as was the reſiſtance of the beſieged; that young " hero would by all means have the priſoners ſent back " into the fort, and take it by ſtorm, without giving or re- " ceiving quarter: that was the only occaſion that the " Count, and other officers, prevailed on him, with much " ado, to recede from his propoſal."

℣. 802. *—with a feeble ſpinſter match'd.*] A title given in law to all unmarried women, down from a viſcount's daughter, to the meaneſt ſpinſter. *Quare fœminiæ nobiliores ſic hodie dictæ in reſcriptis fori judicialis, v. Fuſum in Aſpilogia. Pollard miles, et juſticiarius habuit xi filios gladiis cinctos in tumulo ſuo: et totidem filias fuſis depictas. Spelmanni Gloſſar.* 1664. p. 521.

℣. 811. *Quarter thou can'ſt not have, nor grace.*] This Gaſconade had not the ſame effect upon the brave Trulla, that the threats of the Cavalier officer, at the relief of Pontefract, had upon ſome common ſoldiers: he having his horſe ſhot under him, ſaw two or three common ſoldiers with their muſkets over him, as he lay flat upon the ground, to beat out his brains; the gentleman defying them at the ſame inſtant to ſtrike at their peril, for if they did, By the Lord he ſwore, that he would not give quarter to a man of them. This freak was ſo ſurpriſing, that it put them to a

Both which I now do offer freely.
I ſcorn (quoth ſhe) thou coxcomb ſilly,
(Clapping her hand upon her breech,
To ſhew how much ſhe priz'd his ſpeech)
Quarter or counſel from a foe;
If thou can'ſt force me to it, do:

little ſtand; and in the interim the Cavalier had time to get up, and make his eſcape. (L'Eſtrange's Fables, part ii. fab. 267.) See the remarkable opinion of Gen. Fairfax, &c. concerning quarter in Lord Capel's caſe, (Whitelock, p. 381.) in the battle obtained by the brave Montroſe againſt the Scots rebels, Sept. 1644: the rebels' word was, *Jeſus*, and no quarter. See Memorable Occurrences in 1644.

℣. 815. *Clapping her hand*, &c.] Trulla diſcovered more courage than good manners in this inſtance: though her behaviour was no leſs polite than that of Captain Rodrigo del Rio to Philip II. King of Spain, whom he had met with *incog.* and telling him, That he was going to wait on the King to beg a reward on account of his ſervices, with his many wounds and ſcars about him; the King aſked him what he would ſay, provided the King did not reward him according to expectation: the Captain anſwered, *Volo a dios qui reſe mi mula en culo*, If he will not, let him kiſs my mule in the tail. Thereupon the King, with a ſmile, aſked him his name, and told him, if he brought proper certificates of his ſervices, he would procure him admittance to the King and council, by giving the doorkeeper his name before hand: the next day the Captain being let in, and ſeeing the King with his council bare about him, the King ſaid, "Well, Captain, do you remember what you ſaid yeſterday, and what the King ſhould do to your mule, if he gave you no reward extraordinary?" The Captain not being daunted, ſaid, "Truly, Sir, my mule is ready at the court-gate, if there be occaſion." The King liking the ſtoutneſs of the man, ordered 400 crowns to be given him, and 4000 reals for a penſion during life. See tract entitled Some ſober Inſpections into the Ingredients in the Cordial for the Cavaliers, 1661, p. 3, 4. I have heard of two merry gentlemen who fought a duel; one of them had the misfortune to trip, which brought him to the ground; upon which his adverſary bid him beg his life; his anſwer was, "Kiſs mine ——, and take it."

But leſt it ſhould again be ſaid,
When I have once more won thy head,
I took thee napping, unprepar'd,
Arm, and betake thee to thy guard.
This ſaid, ſhe to her tackle fell,
And on the Knight let fall a peal
Of blows ſo fierce, and preſs'd ſo home,
That he retir'd, and follow'd's bum.
Stand to't (quoth ſhe) or yield to mercy,
It is not fighting Arſie-verſie
Shall ſerve thy turn.—This ſtirr'd his ſpleen
More than the danger he was in,
The blows he felt or was to feel,
Although th' already made him reel;
Honour, deſpight, revenge and ſhame,
At once into his ſtomach came;
Which fir'd it ſo, he rais'd his arm
Above his head, and rain'd a ſtorm
Of blows ſo terrible and thick,
As if he meant to haſh her quick:

℣. 824, 825, 826. *And on the Knight let fall a peal—Of blows ſo fierce, and preſs'd ſo home,—That he retir'd, and follow'd's bum.*] Spencer expreſſes himſelf much in this manner, in the following lines: Fairy Queen, book iv. c. 3. ſt. xxvi.

" Much was Cambello daunted with his blows,
" So thick they fell, and forcibly were ſent,
" That he was forc'd from danger of the throws
" Back to retire, and ſomewhat to relent,
" Till the heat of his fierce fury he had ſpent."

℣. 828. *It is not fighting Arſie-verſie.*] See Mr Ray's Engliſh Proverbs, 2d edition, p. 227.

" Paſſion of me! was ever man thus croſs'd?
" All things run arſie-verſie, upſide down."

Ben Johnſon's Tale of a Tub, act iii. ſc. 1. See a ſong entitled Arſie-Verſie; or, The ſecond Martyrdom of the Rump, Loyal Songs, reprinted 1731. vol. II. No. 20.

℣. 836, 837, 838. ——*and rain'd a ſtorm—Of blows ſo terrible and thick,—As if he meant to haſh her quick.*] There

But ſhe upon her truncheon took them,
And by oblique diverſion broke them,
Waiting an opportunity
To pay all back with uſury,
Which long ſhe fail'd not of; for now
The Knight with one dead-doing blow
Reſolving to decide the fight,
And ſhe with quick and cunning ſlight
Avoiding it, the force and weight
He charg'd upon it was ſo great,
As almoſt ſway'd him to the ground;
No ſooner ſhe th' advantage found,
But in ſhe flew; and ſeconding
With home-made thruſt the heavy ſwing,
She laid him flat upon his ſide;
And mounting on his trunk aſtride,
Quoth ſhe, I told thee what would come
Of all thy vapouring, baſe ſcum.
Say, will the law of arms allow
I may have grace and quarter now?

is a paſſage almoſt ſimilar in Spencer's Fairy Queen, vol. I. p. 104.

" The giant ſtrook ſo mainly mercileſs
" That would have overthrown a ſtrong tower;
" And were not heavenly grace that did him bleſs,
" He had been powder'd all as thin as flow'r."

Cutter threatens Worm (ſee Mr Cowley's Cutter of Coleman ſtreet, act 2. ſc. iv. p. 823. edit. 8vo.) to hew him into ſo many morſels, that the coroner ſhould not be able to give his verdict, whether it was the body of a man or a beaſt; and to make minced meat of him within an hour. See Don Quixote, vol. I. p. 76.

℣. 844. —*one dead-doing blow.*] See note upon canto II. ver. 20.

℣. 857. *Say, will the law of arms*, &c.] Inſtead of this and the nine following lines in edit. 1674, and the following editions, theſe four ſtood in the two firſt editions of 1663.

" Shall I have quarter now, you ruffin?
" Or wilt thou be worſe than thy huffing?

Or wilt thou rather break thy word,
And ſtain thine honour, than thy ſword?
A man of war to damn his ſoul,
In baſely breaking his parole;
And when before the fight, th' had'ſt vow'd
To give no quarter in cold blood,
Now thou haſt got me for a Tartar,
To make m' againſt my will take quarter;
Why doſt not put me to the ſword,
But cowardly fly from thy word?

" Thou ſaid'ſt th' would'ſt kill me, marry, would'ſt thou:
" Why doſt thou not, thou Jack-a-nods thou?"

ỳ. 865, 866. *Now thou haſt got me for a Tartar,—To make m' againſt my will take quarter.*] Mr Butler, or whoever was author of the Pindaric ode to the memory of Du Vall the highwayman, (ſee Butler's Remains), thus explains the phraſe of *catching a Tartar*.

" To this * ſtern foe he oft gave quarter;
" But as the Scotſman did to a Tartar,
" That he in time to come
" Might in return receive his fatal doom."

Mr Peck (ſee New Memoirs of Milton's Life, p. 237.) explains it in a different manner. " Bajazet (ſays he) was ta-
" ken priſoner by Tamerlane, who, when he firſt ſaw him,
" generouſly aſked, Now, Sir, if you had taken me priſoner,
" as I have you, tell me, I pray, what you would have done
" with me?—If I had taken you priſoner, (ſaid the fooliſh
" Turk), I would have thruſt you under the table when I
" did eat, to gather up the crumbs with the dogs; when I
" rode out, I would have made your neck a horſing-block;
" and when I travelled, you alſo ſhould have been carried
" along with me in an iron-cage, for every fool to hoot
" and ſhout at." " I thought to have uſed you better, (ſaid
" the gallant Tamerlane;) but ſince you intended to have
" ſerved me thus, you have (*caught a Tartar;* for hence I
" reckon came that proverb) juſtly pronounced your doom."
Mr Purchas, (in his Pilgrims, p. 478.) as Dr Brett obſerves, ſays, The Tartars will die rather than yield: from this character of a Tartar, the proverb was probably taken, *You have caught a Tartar;* that is, You have caught a man that

* *The Seſſions-Court.*

Quoth Hudibras, The day's thine own;
Thou and thy ſtars have caſt me down:
My laurels are tranſplanted now,
And flouriſh on thy conqu'ring brow:
My loſs of honour's great enough,
Thou need'ſt not brand it with a ſcoff:
Sarcaſms may eclipſe thine own,
But cannot blur my loſt renown:
I am not now in Fortune's power,
He that is down can fall no lower.
The ancient heroes were illuſtr'ous
For being benign, and not bluſtrous
Againſt a vanquiſh'd foe: their ſwords
Were ſharp and trenchant, not their words;

will never yield to you. Of this diſpoſition was Captain Hokenflycht, a brave Swede, and ſea captain, who being ſurrounded by the ſhips of the Muſcovites, againſt which he had gallantly defended himſelf for two hours; having ſpent all his ammunition, and having waited till the enemy which approached him on all ſides had boarded him, he then blew up his veſſel, and a great number of Muſcovites at the ſame time. (Military Hiſtory of Charles XII. King of Sweden, by Guſtavus Alderfeld, vol. I. p. 16.) See an account of Capt. Loſcher's blowing his ſhip up, rather than he would be taken, *id. ib.* p. 306.

℣. 873. *My loſs of honour's great enough.*] See the ſpeech of the Duke of York to Queen Margaret, who had inſulted him. Shakeſpeare's Henry VI. act i. vol. IV. p. 318. Mr Theobald's edition, 1733.

℣. 877, 878. *I am not now in Fortune's power,*—He that is down can fall no lower.] *Qui jacet in terram, non habet unde cadat.* Of this opinion was the Cavalier, (ſee Collection of Loyal Songs, vol. I. No. 73. p. 200.)

"Our money ſhall never indite us,
"Nor drag us to Goldſmith's-Hall,
"No pirates nor wrecks can affright us;
"We that have no eſtates
"Fear no plunder, nor rates,
"We can ſleep with open gates;
"He that lyes on the ground cannot fall."

And did in fight but cut work out
T' employ their courteſies about.
Quoth ſhe, Although thou haſt deſerv'd,
Baſe Slubberdegullion, to be ſerv'd
As thou did'ſt vow to deal with me,
If thou had'ſt got the victory;
Yet I ſhall rather act a part
That ſuits my fame, than thy deſert.
Thy arms, thy liberty, beſide
All that's on th' outſide of thy hide,
Are mine by military law,
Of which I will not bate one ſtraw:

℣. 879, 880, 881. *The ancient heroes were illuſtr'ous*
For being benign, and not bluſtrous
Againſt a vanquiſh'd foe.]
Quo quiſque eſt major, magis eſt placabilis ira,
Et faciles motus, mens generoſa capit.
Ovid. Triſt. lib. 3, 5.
Corpora magnanimo ſatis eſt proſtraſſe leoni,
Pugna ſuum finem, cum jacet hoſtis, habet. *Ovid.*
Nihil eſt tam regium, tam liberale, tamque munificum, quam opem ferre ſupplicibus, excitare afflictos, dare ſalutem, liberare periculis homines. Cic. de Orat. lib. i. *Quo major, eo placabilior. Symbolum L. Domitii Aurel. Vide Reuſneri Symbol. claſ.* i. p. 108. This doctrine Libanius the ſophiſt inculcates upon Julian the Apoſtate, *Legat. ad Julian. tom.* ii. *Op. Lutetiæ*, 1627. p. 169. Στεφανώσον τὰς Νικας τῇ φιλανθρωπια, &c.

℣. 886. *Baſe Slubberdegullion.*] I have not met with this word any where but in the works of John Taylor *the Water-poet*; (though it may be uſed by many other authors), who, in his Laugh and be Fat, (Works, p. 78.) has the following words, Contaminous, Peſtiferous, Stygmatical, Slavonians, Slubberdegullions. The word ſignifies, I think, the ſame with driveler. See Slabber, Slaver, Slubber, *Junii Etymolog. Anglic.*

℣. 893. *Are mine by military law.*] In duels, the fees of the marſhal were all horſes, pieces of broken armour, and other furniture that fell to the ground after the combatants entered the liſts, as well from the challenger as defender; but all the reſt appertained to the party victorious, whether

The reſt, thy life and limbs once more,
Though doubly forfeit, I reſtore.
Quoth Hudibras, It is too late
For me to treat or ſtipulate;
What thou command'ſt I muſt obey:
Yet thoſe whom I expung'd to-day,
Of thine own party, I let go,
And gave them life and freedom too;
Both Dogs and Bear, upon their parol,
Whom I took pris'ners in this quarrel.
Quoth Trulla, Whether thou or they
Let one another run away,
Concerns not me; but was't not thou
That gave Crowdero quarter too?
Crowdero, whom, in irons bound,
Thou baſely threw'ſt into Lob's Pound,

he was challenger or defender. (See Of Honour Civil and Military, by William Segar Norroy, lib. 3. chap. xvii. p. 136.) This was Sancho's claim when his maſter Don Quixote had unhorſed a Monk of St Benedict, Don Quixote, vol. I. chap. viii. p. 70. *Vide Heliodor. Aethiop. lib.* ix. *cap.* 26. Εἶτα ϗ σώματος ἀλόνπος τώ κρατηςαντι σκυλεύειν ὁ πολέμου διδωσι νόμος.

℣. 910. *Thou baſely threw'ſt into Lob's Pound.*] Shakeſpeare (King Lear, act ii. vol. V. 137.) introduces the Earl of Kent threatening the ſteward with Lipſbury Pinfold. The following incident communicated by a friend, though it could not give riſe to the expreſſion, was a humorous application of it: Mr Lob was preacher amongſt the Diſſenters, when their conventicles were under what they called *perſecution*: the houſe he preached in was ſo contrived, that he could, upon occaſion, ſlip out of his pulpit through a trap-door, and eſcape clear off. Once finding himſelf beſet, he inſtantly vaniſhed this way, and the purſuivants, who had had a full view of their game, made a ſhift to find out which way he had burrowed, and followed through certain ſubterraneous paſſages, till they got into ſuch a dark cell as made their farther purſuit vain, and their own retreat almoſt deſperate; in which diſmal place, whilſt they were groping about in great perplexity, one of them ſwore, "That Lob "had got them into his pond." Lob ſignifies a clown or

Where ſtill he lyes, and with regret
His gen'rous bowels rage and fret.
But now thy carcaſs ſhall redeem,
And ſerve to be exchang'd for him.
This ſaid, the Knight did ſtraight ſubmit,
And laid his weapons at her feet.
Next he diſrob'd his gaberdine,
And with it did himſelf reſign.
She took it, and forthwith diveſting
The mantle that ſhe wore, ſaid jeſting,
Take that, and wear it for my ſake;
Then threw it o'er his ſturdy back.
And as the French we conquer'd once,
Now give us laws for pantaloons,

boor, who commonly, when he has a man in his power, uſes him with too much rigour and ſeverity. See Lobb, Lobcock, Lubber, *Junii Etymolog. Anglic.*

℣. 913, 914. ——*thy carcaſs ſhall redeem,—And ſerve to be exchang'd for him.*] This was but an equitable retaliation, though very diſgraceful to one of the Knight's ſtation: is not the Poet to be blamed for bringing his Hero to ſuch a direful condition, and for repreſenting him as ſtripped and degraded by a Trull? No certainly: it was her right, by the law of arms, (which the Poet muſt obſerve), to uſe her captive at her pleaſure. Trulla acted more honourably by him than he expected, and generouſly ſkreened him from a threatening ſtorm, ready to be poured on him by her comrades. With what pomp and ſolemnity does this famous heroine lead the captive in triumph to the ſtocks, to the eternal honour of her ſex! (Mr *B.*) See Hiſtory of Valentine and Orſin, chap. 12.

℣. 923, 924. *And as the French we conquer'd once,—Now give us laws for pantaloons.*] The Engliſh conquered the French in the reign of Edward III.; at the battle of Creſſy, *anno* 1346.; at the battle of Poictiers, *anno* 1357. in the reign of Henry V.; at the battle of Agincourt, *anno* 1415. 3d Henry V.; and in the reign of Henry VI. at Vernole, or Vernovill, *anno* 1424. * Pantaloons and port-cannons were ſome of the fantaſtic faſhions wherein we aped the French.

At quiſquis inſula ſatus Britannica
Sic patriam inſolens faſtidiet ſuam)

The length of breeches, and the gathers,
Port-cannons, perriwigs and feathers;
Juſt ſo the proud inſulting laſs
Array'd and dighted Hudibras.
Mean while the other champions, yerſt
In hurry of the fight diſperſt,

Ut more ſimiæ laboret fingere,
Et æmulari Gallicas ineptias,
Et omni Gallo ego hunc opinor ebrium,
Ergo ex Britanno, ut Gallus eſſe nititur,
Sic dii jubete, fiat ex Gallo capus. T. Moore.

Gallus is a river in Phrygia, riſing out of the mountains of Celenae, and diſcharging itſelf into the river Sanger, the water of which is of that admirable quality, that being moderately drank, it purges the brain, and cures madneſs; but largely drank, it makes men frantic. Pliny, Horatius.—Pantaloons, a garment conſiſting of breeches and ſtockings faſtened together, and both of the ſame ſtuff.

" Be not theſe courtly coy-ducks, whoſe repute,
" Swol'n with ambition of a gaudy ſuit,
" Or ſome outlandiſh gimp-thigh'd pantaloon,
" A garb ſince Adam's time was ſcarcely known."

The Chimney Scuffle, London 1663. p. 3.

The faſhions of the French, which prevailed much at that time, are humourouſly expoſed by the author of a tract entitled, The ſimple Cobler of Agawam in America, willing to help his native Country, lamentably tatter'd both in the Upper-leather and Sole, with all the honeſt Stitches he can take, 3d edit. 1647, p. 24, &c.; and ſince by Dr Baynard, (ſee Hiſt. of Cold Baths, part II. p. 226. edit. 1706. " The pride " of life (ſays he) is indeed the torment and trouble of it: " but whilſt the devil, that ſpiritual tailor, prince of the " air, can ſo eaſily ſtep to France, and monthly fetch us new " faſhions, 'tis never likely to be otherwiſe."

℣. 928. —*dighted.*] *Vide Skinneri Etymologic. Junii Etymologic.*

℣. 929, 930. *Mean while the other champions, yerſt—In hurry of the fight diſperſt.*] *Erſt*, or *yerſt*, in Chaucer, ſignifies in earneſt.

" But now at erſt will I begin
" To expoune you the pith within."

The Romaunt of the Roſe, Chaucer's Works. 1602. f. 141. See Prologue to Chaucer's Legend of good Women, f. 186. In Spenſer it ſignifies *formerly*.

Arriv'd, when Trulla won the day,
To ſhare in th' honour and the prey,
And out of Hudibras his hide
With vengeance to be ſatisfy'd;
Which now they were about to pour
Upon him in a wooden ſhow'r:
But Trulla thruſt herſelf between,
And ſtriding o'er his back agen,
She brandiſh'd o'er her head his ſword,
And vow'd they ſhould not break her word;
She had giv'n him quarter, and her blood
Or their's ſhould make that quarter good;
For ſhe was bound by law of arms
To ſee him ſafe from further harms.
In dungeon deep Crowdero caſt
By Hudibras, as yet lay faſt;
Where, to the hard and ruthleſs ſtones,
His great heart made perpetual mones;
Him ſhe reſolv'd that Hudibras
Should ranſom, and ſupply his place.
This ſtopt their fury, and the baſting
Which toward Hudibras was haſting.
They thought it was but juſt and right,
That what ſhe had atchiev'd in fight
She ſhould diſpoſe of how ſhe pleas'd;
Crowdero ought to be releas'd:
Nor could that any way be done
So well as this ſhe pitch'd upon:
For who a better could imagine?
This therefore they reſolv'd t' engage in.
The Knight and Squire firſt they made
Riſe from the ground where they were laid;

" He then afreſh with new encouragement
" Did him aſſayl, and mightily amate
" As faſt as forward earſt, now backward to retreat."
Fairy Queen, b. IV. can. iii. ſt. 16. vol. III. p. 583.

Then mounted both upon their horſes,
But with their Faces to the Arſes.
Orſin led Hudibras's beaſt,
And Talgol that which Ralpho preſt;
Whom ſtout Magnano, valiant Cerdon,
And Colon waited as a guard on;
All uſh'ring Trulla in the rear,
With th' arms of either priſoner.
In this proud order and array
They put themſelves upon their way,
Striving to reach th' Inchanted Caſtle,
Where ſtout Crowdero in durance lay ſtill.
Thither with greater ſpeed than ſhows
And triumph over conquer'd foes
Do uſe t' allow; or than the Bears,
Or Pageants borne before Lord Mayors
Are wont to uſe, they ſoon arriv'd
In order, ſoldier-like contriv'd;
Still marching in a warlike poſture,
As fit for battle as for muſter.
The Knight and Squire they firſt unhorſe,
And bending 'gainſt the fort their force,
They all advanc'd, and round about
Begirt the Magical Redoubt.
Magnan' led up in this adventure,
And made way for the reſt to enter:
For he was ſkilful in Black Art,
No leſs than he that built the fort;
And with an iron mace laid flat
A breach, which ſtraight all enter'd at;

℣. 963, 964. *Then mounted both upon their horſes,—But with their Faces,* &c.] They were uſed no worſe than the Anti-Pope Gregory, called *Brundinus*, created ſuch by the Emperor Henry IV. who being taken priſoner, was mounted upon a camel, with his face to the tail, which he held as a bridle. *Wolfii Lection. Memorab.* part i. p. 560. *Platin. de Vit. Pontificum*, edit. *Lovanii*, 1572, p. 148. See note upon ver. 349, 350.

And in the wooden dungeon found
Crowdero laid upon the ground.
Him they releaſe from durance baſe,
Reſtor'd t' his Fiddle and his Caſe,
And liberty, his thirſty rage
With luſcious vengeance to aſſwage:
For he no ſooner was at large,
But Trulla ſtraight brought on the charge,
And in the ſelf-ſame Limbo put
The Knight and Squire, where he was ſhut.
Where leaving them in *Hockley i' th' Hole*,
Their bangs and durance to condole,
Confin'd and conjur'd into narrow
Enchanted manſion to know ſorrow,
In the ſame order and array
Which they advanc'd, they march'd away:
But Hudibras, who ſcorn'd to ſtoop
To Fortune, or be ſaid to droop,
Chear'd up himſelf with ends of verſe,
And ſayings of philoſophers.
Quoth he, Th' one half of man, his mind,
Is, *ſui juris*, unconfin'd,
And cannot be laid by the heels,
Whate'er the other moiety feels.

℣. 1001, 1002. *And in the ſelf-ſame Limbo put—The Knight and Squire—*] See an account of Juſtice Overdoo in the ſtocks, Ben Johnſon's Bartholomew Fair, act iv. ſc. 1.

℣. 1003. *Where leaving them in* Hockley i' th' Hole.] Alluding probably to the two old ballads, entitled, Hockley i' th' Hole, to the Tune of the Fiddler in the Stocks. See Old Ballads, *Biblioth. Pepyſian.* vol. i. No. 294, 295, altered 1674, to *i' th' wretched hole*, reſtored 1704.

℣. 1013, 1014. *Quoth he, Th' one half of man, his mind, —Is,* ſui juris, *unconfin'd.*] Referring to that diſtinction in the Civil Law, *Sequitur de jure perſonarum alia diviſio; nam quædam perſonæ ſui juris ſunt, quædam alieno juri ſubjectæ.* (*Juſtiniani Inſtitut. lib.* iii. *tit.* 8.) The reaſoning of Juſtice Adam Overdoo in the ſtocks, was much like this of Hudibras. Bartholomew Fair, act iv. ſc. 1.

'Tis not reſtraint or liberty,
That makes men priſoners or free;
But perturbations that poſſeſs
The mind, or æquanimities.
The whole world was not half ſo wide
To Alexander when he cry'd,
Becauſe he had but one to ſubdue,
As was a paultry narrow tub to

Juſt. "I do not feel it, I do not think of it; it is a thing "without me."

Adam. "Thou art above theſe batteries, theſe contume- "lies, *In te manca ruit fortuna*, as thy friend Horace ſays, "thou art one,
"*Quem neque pauperies, neque mors, neque vincula terrent.*
"And therefore, as another friend of thine ſays, I think "it be thy friend Perſius, *Nec te quæſiveris extra.*"

From this ſpeech, as Mr Byron obſerves, the Knight ſeems to have had a great ſhare of the Stoic in him, though we are not told ſo in his character. His Stoiciſm ſupported him in this his firſt direful miſhap: he relies wholly upon that Virtue, which, the Stoics ſay, is a ſufficient fund for happineſs: what makes the principle more apparent in him, is the argument he urges againſt pain to the widow, upon her viſit to him, which is conformable to the Stoical ſyſtem. Such reflections wonderfully abated the anguiſh and indignation that would have naturally riſen in his mind at ſuch bad fortune.

℣. 1021, 1022. *The whole world was not half ſo wide— To Alexander when he cry'd.*] *Alexander, qui cum Anaxagoram, plures mundos eſſe diſputantem audiſſet, ingemuiſſe dicitur, et lachrymas emiſiſſe, quod unum ex iis totum in ditionem redigere nequiviſſet. Beſſarionis Exhortat.* ii. *in Turcas. Aulæ Turcic. Deſcript. per N. Honigerum Koningſhorf. par.* i. p. 340.

Unus pellæo juveni non ſufficit orbis——
Juvenal. ſat. x. 168, *&c.*

"One world ſuffic'd not Alexander's mind;
"Coop'd up, he ſeem'd in earth and ſeas confin'd,
"And ſtruggling, ſtretch'd his reſtleſs limbs about
"The narrrow globe, to find a paſſage out."
Mr *Dryden.*

"When for more worlds the Macedonian cry'd,
"He wiſt not Thetis in her lap did hide

Diogenes; who is not ſaid
(For ought that ever I could read)
To whine, put finger i' th' eye, and ſob,
Becauſe h' had ne'er another Tub.
The Ancients make two ſev'ral kinds
Of proweſs in heroic minds,
The Active, and the Paſſive valiant;
Both which are *pari libra* gallant:
For both to give blows, and to carry,
In fights are equi neceſſary:
But in defeats, the Paſſive ſtout
Are always found to ſtand it out
Moſt deſp'rately, and to out-do
The Active, 'gainſt a conqu'ring foe.
Tho' we with blacks and blues are ſuggill'd,
Or, as the vulgar ſay, are cudgell'd,
He that is valiant, and dares fight,
Though drubb'd, can loſe no honour by't.
Honour's *a leaſe for lives to come*,
And cannot be extended from
The legal tenant: 'tis a chattel
Not to be forfeited in battel.
If he that in the field is ſlain,
Be in the Bed of Honour lain;

" An other yet, a world reſerv'd for you
" To make more great, than that he did ſubdue."
Waller's Panegyric to the Lord Protector. See The Good Old Cauſe, Loyal Songs, reprinted 1731, vol. i. p. 220. Notes upon Creech's Lucretius, vol. i. p. 174. Annotations on *Religio Medici*, p. 105. Dr Harris's Aſtronomical Dialogues, 2d edit. p. 3.

℣. 1039. *Tho' we with blacks and blues are ſuggill'd.*] From *ſugillo, to beat black and blue.*

℣. 1048. *Be in the Bed of Honour lain.*] This is Serjeant Kite's deſcription of the bed of honour; (ſee Farquhar's Recruiting Officer, edition 1728.) " That it is a mighty large " bed, bigger by half than the great bed of Ware——Ten " thouſand people may ly in it together, and never feel one " another."

He that is beaten may be ſed
To ly in Honour's trucklebed.
For as we ſee th' eclipſed Sun
By mortals is more gaz'd upon,
Than when, adorn'd with all his light,
He ſhines in ſerene ſky moſt bright:
So valour, in a low eſtate,
Is moſt admir'd and wonder'd at.
Quoth Ralph, How great I do not know
We may by being beaten grow;
But none that ſee how here we ſit,
Will judge us overgrown with wit.
As gifted Brethren, preaching by
A carnal Hour-glaſs, do imply

℣. 1049, 1050. *He that is beaten may be ſed,—To ly in Honour's trucklebed.*] A pun upon the word *truckle*.

℣. 1061, 1062. *As gifted Brethren preaching by—A carnal Hour-glaſs*, &c.] In thoſe days there was always an hour-glaſs ſtood by the pulpit, in a frame of iron made on purpoſe for it, and faſtened to the board on which the cuſhion lay, that it might be viſible to the whole congregation; who, if the ſermon did not hold till the glaſs was out, which was turned up as ſoon as the text was taken, would ſay, that the preacher was lazy; and if he held out much longer, would yawn, and ſtretch, and by thoſe ſigns ſignify to the preacher, that they began to be weary of his diſcourſe, and wanted to be diſmiſſed. Theſe hour-glaſſes remained in ſome churches till within theſe forty years. (Dr *B.*) Sir Roger L'Eſtrange, (Fables, part ii. fab. 262.), makes mention of a tedious Holder-forth, that was three quarters through his ſecond glaſs, the congregation quite tired out and ſtarved, and no hope of mercy yet appearing: theſe things conſidered, a good charitable Sexton took compaſſion of the auditory, and procured their deliverance, only by a ſhort hint out of the iſle: "Pray, Sir, (ſays he), "be pleaſed, when you have done, to leave the key under "the door;" and ſo the ſexton departed, and the teacher followed him ſoon after. The writer of a tract, entitled, Independency Stript and Whipt, 1648, pag. 14. obſerves, "That they could pray, or rather prate by the ſpirit (out "of a tub) two hours at leaſt, againſt the King and ſtate." And 'tis propoſed by the author of a tract, entitled, The

Illumination can convey
Into them what they have to ſay,
But not how much; ſo well enough
Know you to charge, but not draw off:
For who without a Cap and Bauble,
Having ſubdu'd a Bear and rabble,
And might with honour have come off,
Would put it to a ſecond proof?
A politic exploit, right fit
For Preſbyterian Zeal and Wit.

Reformado preciſely characterized, by a modern Church-warden, p. 5. that the hour-glaſs ſhould be turned out of doors. "For our extemporal preachers (ſays he) may not keep "time with a clock, or glaſs; and ſo when they are out, "(which is not very ſeldom) they can take leiſure to come "in again; whereas, they that meaſure their meditations "by the hour, are often gravelled by complying with the "ſand." The famous Spintexts of thoſe days had no occaſion for Mr Walter Jennings's experiment upon their hour-glaſſes, to lengthen their ſermons; the ſand of which running freely, was ſtopped by holding a coal to the lower part of the glaſs, which, as ſoon as withdrawn, run again freely, and ſo *toties quoties*. Dr Plot's Staffordſhire, chap. IX. §. iii. p. 333.

℣. 1067, 1068. *For who without a Cap and Bauble,—Having ſubdu'd a Bear and rabble*, &c.] 'Tis a London proverb, *That a fool will not part with his bauble, for the Tower of London.*" (Fuller's Worthies, p. 196.) Mr Walker, ſpeaking of General Fairfax, (Hiſtory of Independency, part i. p. 43.), ſays, "What will not a fool in au-"thority do, when he is poſſeſſed by knaves? miſerable "man! his foolery hath ſo long waited on Cromwell's and "Ireton's knavery, that it is not ſafe for him now to ſee his "folly, and throw by his cap, with a bell and his bauble."

℣. 1072. *For Preſbyterian Zeal and Wit.*] Ralpho looked upon their ill plight, to be owing to his maſter's bad conduct; and to vent his reſentment, he ſatirizes him in the moſt affecting part of his character, his religion: this, by degrees, brings on the old argument about Synods: the Poet, who thought he had not ſufficiently laſhed Claſſical Aſſemblies, very judiciouſly completes it, now there is full leiſure for it. (Mr *B.*) See Don Quixote, vol. I. book iii. p. 178.

Quoth Hudibras, That cuckow's tone,
Ralpho, thou always harp'ſt upon:
When thou at any thing would'ſt rail,
Thou makeſt Preſbytery thy ſcale
To take the height on't, and explain
To what degree it is profane;
Whats'ever will not with (*thy what d' ye call*)
Thy Light jump right, thou call'ſt Synodical,
As if Preſbytery were a ſtandard,
To ſize whats'ever's to be ſlander'd.
Doſt not remember how this day,
Thou to my beard was bold to ſay,
That thou could'ſt prove Bear-baiting equal
With Synods, orthodox and legal?
Do, if thou can'ſt, for I deny't,
And dare thee to't with all thy Light.
Quoth Ralpho, Truly that is no
Hard matter for a man to do,
That has but any guts in's brains,
And cou'd believe it worth his pains:
But ſince you dare and urge me to it,
You'll find I've light enough to do it.
Synods are myſtical Bear-gardens,
Where Elders, Deputies, Church-wardens,
And other members of the Court,
Manage the Babyloniſh ſport,

℣. 1091. *That has but any guts in's brains.*] Sancho Pancha expreſſes himſelf in the ſame manner to his maſter, Don Quixote, upon his miſtaking the barber's baſon for Mambrino's helmet. (Don Quixote, part 1ſt, book III. chap. xi. p. 273. See vol. III. chap. ii. p. 21. vol. IV. chap. vii. p. 710.) "Who the devil (ſays he) can hear a man call a "barber's baſon a helmet, and ſtand to it, and vouch it "four days together, and not think him that ſays it ſtark "mad, or *without guts in his brains?*"

℣. 1095. *Synods are myſtical Bear-gardens.*] See notes upon Canto i. ver. 193, 194. and *Mercurius Ruſticus*, No. xii. p. 125. where the trials of Clergymen by Committees, are entitled Bear-baitings.

For Prolocutor, Scribe, and Bear-ward,
Do differ only in a meer word.
Both are but ſev'ral ſynagogues
Of Carnal Men, and Bears and Dogs:
Both Antichriſtian Aſſemblies,
To miſchief bent as far's in them lies:
Both ſtave and tail with fierce conteſts,
The one with men, the other beaſts.
The diff'rence is, the one fights with
The tongue, the other with the teeth;
And that they bait but Bears in this,
In th' other Souls and Conſciences;
Where Saints themſelves are brought to ſtake
For Goſpel-Light, and Conſcience ſake;
Expos'd to Scribes and Preſbyters,
Inſtead of Maſtive Dogs and Curs:
Than whom th' have leſs humanity,
For theſe at ſouls of men will fly.
This to the Prophet did appear,
Who in a Viſion ſaw a Bear,
Prefiguring the beaſtly rage
Of Church-rule, in this latter age:
As is demonſtrated at full
By him that baited the Pope's Bull.
Bears naturally are beaſts of prey,
That live by rapine; ſo do they.
What are their Orders, Conſtitutions,
Church-cenſures, Curſes, Abſolutions,
But ſev'ral myſtic chains they make,
To tie poor Chriſtians to the ſtake,

℣. 1117, 1118. *This to the Prophet did appear,—Who in a Viſion ſaw a Bear.*] This prophet is Daniel, who relates the viſion, in chap. vii. ver. 5.

℣. 1122. *By him that baited the Pope's Bull.*] A learned divine in King James's time wrote a polemic work againſt the Pope, and gave it that unlucky nickname of *The Pope's Bull baited.*

And then ſet heathen Officers,
Inſtead of Dogs, about their ears?
For to prohibit and diſpenſe,
To find out or to make offence;
Of hell and heaven to diſpoſe,
To play with ſouls at faſt and looſe;
To ſet what characters they pleaſe,
Add mulcts on ſin or godlineſs;
Reduce the Church to Goſpel-order,
By Rapine, Sacrilege, and Murther;
To make Preſbytery ſupreme,
And Kings themſelves ſubmit to them;

℣. 1129, 1130. *And then ſet heathen Officers,—Inſtead of Dogs, about their ears?*] They were much more tyrannical in office, than any officers of the Biſhops' Courts: and 'twas a pity that they did not now and then meet with the puniſhment that was inflicted upon the Archbiſhop's Apparitor, *anno* 18. Ed. 1. who having ſerved a citation upon Bogo de Clare, in parliament-time, his ſervants made the Apparitor eat both citation and wax. *Cum Johannes (de Waleys) in pace domini regis, et ex parte Archiepiſcopi, intraſſet domum prædicti Bogonis de Clare, in civitate London, et ibidem detuliſſet quaſdam literas de citatione quadam facienda: quidam de familia praedicti Bogonis, ipſum Johannem literas illas, et etiam ſigilla appenſa, vi, et contra voluntatem ſuam, manducare fecerunt, et ipſum ibidem impriſonaverunt, et male tractarunt, contra pacem domini, et ad d'ampnum ipſius Johannis* 20 *d. et etiam in contemptum domini Regis,* 2000 *l.* Prynne's Parliamentary Writs, part iv. p. 825. See likewiſe Nelſon's Rights of the Clergy, under the title Apparitor.

℣. 1131, 1132, 1133, 1134. *For to prohibit and diſpenſe,—To find out, or to make offence;—Of hell and heaven to diſpoſe,—To play with ſouls at faſt and looſe.*] They acted much like the Popiſh biſhop, in Poggius's Fable, entitled, A Biſhop and a Curate. (See L'Eſtrange's Fables, vol. i. fab. 356.) He informs us of a Curate who gave his dog Chriſtian burial; the Biſhop threatened a ſevere puniſhment for profaning the rites of the church; but when the Curate informed him, that the dog made his will, and had left him a legacy of a hundred crowns, he gave the prieſt abſolution, found it a very good will, and a very canonical burial. See a ſtory to the ſame purpoſe, Gil Blas, edit. 1716. p. 27.

And force all people, though againſt
Their Conſciences, to turn Saints;
Muſt prove a pretty thriving trade,
When Saints monopoliſts are made:

℣. 1139. *To make Preſbytery ſupreme*, &c.
" Whilſt blind ambition, by ſucceſſes fed,
" Hath you beyond the bounds of ſubjects led;
" Who, taſting once the ſweets of royal ſway,
" Reſolved now no longer to obey:
" For Preſbyterian pride conteſts as high,
" As doth the Popedom, for ſupremacy."
An Elegy on King Charles I. p. 13.

℣. 1140. *And Kings themſelves ſubmit to them.*] A ſneer upon the Diſciplinarians, and their book of diſcipline publiſhed in Queen Elizabeth's days; in which is the following paſſage: " Kings no leſs than the reſt muſt obey, and yield " to the authority of the Eccleſiaſtical magiſtrate." (Eccleſiaſtical Diſcipline, p. 142.) And Cartwright ſays, " That " princes muſt remember to ſubject themſelves to the church, " and to ſubmit their ſceptres, and throw down their crowns " before the church; yea, to lick the duſt off the feet of the " church." (T. Cartwright, pag. 645.) Cartwright being aſked, whether the King himſelf might be excommunicated? anſwered, " That excommunications may not be exerciſed " on kings, I utterly diſlike." (See Lyſimachus Nicanor, p. 34.) " Even princes and magiſtrates ought to be ſubject " to eccleſiaſtical diſcipline. (Full and plain Declaration of Diſcipline, by W. Travers. Mr Strype confirms this, and obſerves, (Life of Whitgift, p. 335.), " That they make the " prince ſubject to the excommunication of the Elderſhip, " where ſhe remaineth, or elſe they hold her not a child of " the church." Buchanan held, " That miniſters may ex- " communicate princes; and he being by excommunication " caſt into hell, is not worthy to enjoy any life upon earth." (*De Jure Regis apud Scotos*, p. 70. Lyſimachus Nicanor, p. 34. See the opinions of others to the ſame purpoſe, L'Eſtrange's Diſſenters' Sayings, part II. §. viii. p. 39, *&c.* And Preſbytery Diſplayed, by Sir Roger L'Eſtrange.) " The tribunal " of the Inquiſition (to which our Engliſh inquiſitors, in " thoſe times, might juſtly have been compared) is ariſen " to that height in Spain, that the King of Caſtile, before " his coronation, ſubjects himſelf and all his dominions, " by a ſpecial oath, to the moſt holy tribunal of this moſt " ſevere inquiſition." Baker's Hiſtory of the Inquiſition, chap. vii. p. 48.

When Pious frauds and Holy ſhifts
Are Diſpenſations and Gifts,
Their Godlineſs becomes mere ware,
And ev'ry Synod but a fair.
Synods are whelps of th' Inquiſition,
A mungrel breed of like pernicion,
And growing up, became the fires
Of Scribes, Commiſſioners, and Triers:

℣. 1145. *When Pious frauds.*] An alluſion to the pious frauds of the Romiſh church; in which they were reſembled by theſe Fanatics.

℣. 1152. *Of Scribes, Commiſſioners, and Triers.*] The Preſbyterians had particular perſons commiſſioned, by order of the two Houſes, to try ſuch perſons as were to be choſen Ruling Elders in every congregation; and in an Ordinance of the Lords and Commons in Parliament, dated *die Veneris*, 26 of September, 1646, there is a liſt of the names of ſuch perſons as were to be Triers and judges of the integrity and abilities of ſuch as were to be choſen Elders within the province of London, and the dueneſs of their election: the Scribes regiſtered the acts of the Claſſis. There is nothing in this ordinance concerning the trial of ſuch as were to be made miniſters, becauſe a month before there was an Ordinance, dated *die Veneris*, 28 of Auguſt, 1646, whereby it is ordained, That the ſeveral and reſpective Claſſical Preſbyteries, within the ſeveral reſpective bounds, may, and ſhall appear, examine, and ordain Preſbyters, according to the Directory for ordination, and rules for examination, which rules are ſet down in this ordinance of the Directory. Dr *B.*

The learned Dr Pocock, (as Dr Twells obſerves in his Life, p. 41.) was called before the Triers ſome time after, for inſufficiency of learning, and, after a long attendance, was diſmiſſed at the inſtance of Dr Owen. This is confirmed by Dr Owen, in a letter to Secretary Thurloe, Oxford, March 20, 1652-3. (Thurloe's State-papers, vol. III. p. 281.) "One "thing (ſays he) I muſt needs trouble you with: there are "in Berkſhire ſome men of mean quality and condition, "raſh, heady enemies of tythes; who are the commiſſioners "for ejecting of miniſters: they alone ſit and act, and are "at this time caſting out, on very ſlight and trivial pre-"tences, very worthy men: one in eſpecial they intend "next week to eject, whoſe name is Pocock, a man of as "unblameable a converſation as any that I know living; "of repute for learning throughout the world; being the

Whoſe bus'neſs is, by cunning ſlight,
To caſt a figure for men's Light,
To find in lines of beard and face,
The phyſiognomy of Grace;

" profeſſor of Hebrew and Arabic in our univerſity:—ſo that " they exceedingly exaſperate all men, and provoke them " to the height." No wonder then that Dr Pocock (in his *Porta Moſis*, p. 19.) ſtyles them, *genus hominum, plane ἄτοπον καὶ ἄλογον.* See George Fox's Letter to the Triers, Journal, p. 147.

Dr South ſays, (Sermons, vol. III. p. 543.) " That they " were moſt properly called *Cromwell's inquiſition;* and " that they would pretend to know men's hearts, and in- " ward bent of their ſpirits, (as their word was), by their " very looks: but the truth is, as the chief pretence of thoſe " Triers was to enquire into men's gifts, ſo if they found " them to be well gifted in the hand, they never looked " any further: for a full and a free hand was with them " an abundant demonſtration of *a gracious heart*, a word " in great requeſt in thoſe times."

℣. 1155. *To find in lines of beard and face,*] The following obſervation of Dr Echard, (See Anſwer to the Obſervations on the Grounds, *&c.* p. 22.) is a juſt ſatire upon the Preciſians of thoſe times: "Then it was, (ſays he), that they " would ſcarce let a round-faced man go to heaven. If he " had but a little blood in his cheeks, his condition was ac- " counted very dangerous; and it was almoſt an infallible " ſign of reprobation: and I will aſſure you, a very honeſt " man of a ſanguine complection, if he chanced to come " nigh an officious zealot's houſe, might be ſet in the ſtocks, " only for looking freſh in a froſty morning."

And Mr Walker obſerves of them, (Hiſtory of Independency, part ii. p. 75.) " That in thoſe days there was a cloſe " inquiſition of godly cut-throats, which uſed ſo much foul " play, as to accuſe men upon the character of their cloaths " and perſons."

℣. 1156. *The phyſiognomy of Grace.*] Theſe Triers pretended to great ſkill in this reſpect; and if they diſliked the beard or face of a man, they would for that reaſon alone refuſe to admit him, when preſented to a living, unleſs he had ſome powerful friend to ſupport him. " The queſtions " that theſe men put to the perſons to be examined, were " not abilities and learning, but grace in their hearts, and " that with ſo bold and ſaucy an inquiſition, that ſome

And by the ſound and twang of Noſe,
If all be ſound within, diſcloſe;
Free from a crack or flaw of ſinning,
As men try Pipkins by the ringing:
By Black Caps underlaid with White,
Give certain gueſs at inward Light;

" men's ſpirits trembled at the interrogatories; they phra-
" ſing it ſo, as if (as was ſaid at the council of Trent) they
" had the Holy Ghoſt in a cloakbag." Heath's Chron. p. 359.

Their queſtions generally were theſe, or ſuch like: When were you converted? Where did you begin to feel the motions of the Spirit? In what year? In what month? In what day? About what hour of the day had you the ſecret call, or motion of the Spirit to undertake and labour in the miniſtry? What work of grace has God wrought upon your ſoul? And a great many other queſtions about regeneration, predeſtination, and the like; (ſee Mr Sadler's *Inquiſitio Anglicana*. Impartial Examination of Mr Neal's 4th volume of the Hiſtory of the Puritans. Dr Walker's Sufferings of the Epiſcopal Clergy, part i. p. 171.) They would try, as is obſerved by our Poet, whether they had a true whining voice, and could ſpeak dexterouſly through the noſe. (See the remarkable examination of an univerſity gentleman, Spectator, No. 494.) Dr Gwither, in his diſcourſe of phyſiognomy, (ſee Philoſophical Tranſactions, vol. 18. No. ccx. p. 119. 120.) endeavours to account for the expecting face of the Quakers, waiting the pretended Spirit; and the melancholy face of the ſectaries.

℣. 1161. *By Black Caps underlaid with White.*] George Fox, the Quaker, obſerves, (Journal, p. 254.) " That the " prieſts in thoſe times had on their heads two caps, a black " one and a white one." And Mr Petyt, ſpeaking of their preachers, (Viſions of the Reformation, p. 84.) ſays, " The " white border upon his black cap, made him look like a " black-jack tipt with ſilver."

" Now what a whet-ſtone was it to devotion,
" To ſee the pace, the looks and ev'ry motion
" O' th' Sunday's Levite, when up ſtairs he march'd!
" And firſt, behold his little band ſtiff ſtarch'd;
" Two caps he had, and turns up that within,
" You'd think he were a black-pot tipt with tin."——
A Satire againſt the Hypocrites, p. 6.

Dr Thomas Goodwin was called *Thomas with the nine caps.*

*Pro Præſide * cui quemquam parem* * Dr Oliver.
Vix ætas noſtra dedit,

Which Serjeants of the Goſpel wear,
To make the *Sp'ritual Calling clear.*
The Handkerchief about the neck
(Canonical Crabat of Smeck,
From whom the inſtitution came,
When church and ſtate they ſet on flame,
And worn by them as badges then
Of Sp'ritual Warfaring men)

En vobis ſtultum capularem *.
Ad clavum jam qui ſedet.
Vide Ruſtic. Academiæ Oxonienſis nuper Reformatæ Deſcrip. in Viſitatione Fanatica, A. D. 1648. *Londini Impenſis, J. Redmayne,* p. 15.

℣. 1163. *Which Serjeants of the Goſpel wear.*] Alluding to the coif worn by Serjeants at law. *Serjeant, ſerviens ad legem—Serjanti ſtantes promiſque extra (qu.) repagula curiæ, quæ barres vocant, abſque pilei honore, ſed tenui calyptra, quæ* coifa *dicitur, induti, cauſas agunt et promovent. Spelmanni Gloſſar.* p. 512.

℣. 1166. *Canonical Crabat,* &c.] * Smectymnuus was a club of five parliamentary holders-forth; the characters of whoſe names and talents were by themſelves expreſſed in that ſenſeleſs and inſignificant word: they wore handkerchiefs about their necks for a note of diſtinction, (as the officers of the parliament-army then did), which afterwards degenerated into carnal cravats. About the beginning of the Long-parliament, in the year 1641, theſe five wrote a book againſt Epiſcopacy and the Common-prayer, to which they all ſubſcribed their names; being Stephen Marſhall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurſtow, and from thence they and their followers were called *Smectymnuans.* They are remarkable for another pious book which they wrote ſome time after that, entitled The King's Cabinet unlock'd; wherein all the chaſte and endearing expreſſions, in the letters that paſſed betwixt his Majeſty King Charles I. and his royal conſort, are, by theſe painful labourers in the devil's vineyard, turned into burleſque and ridicule: their books were anſwered with as much calmneſs and genteelneſs of expreſſion, and as much learning and honeſty, by the Rev. Mr Symonds, then a deprived clergyman, as theirs were ſtuffed with malice, ſpleen, and raſcally invectives.

* *Dr Tho. Goodman,* vulgo dict. *Fine Caps.*

Judge rightly if Regeneration
Be of the neweſt Cut in faſhion:
Sure 'tis an orthodox opinion,
That *Grace is founded in Dominion.*
Great Piety conſiſts in pride;
To rule is to be ſanctify'd:
To domineer, and to controul,
Both o'er the body and the ſoul,
Is the moſt perfect Diſcipline
Of Church-rule, and by Right Divine.
Bell and the Dragon's chaplains were
More moderate than theſe by far:
For they (poor knaves) were glad to cheat,
To get their wives and children meat;
But theſe will not be fobb'd off ſo,
They muſt have wealth and power too;
Or elſe with blood and deſolation
They'll tear it out o' th' heart o' th' nation.
Sure theſe themſelves from primitive
And heathen prieſthood do derive,
When Butchers were the only Clerks,
Elders and Preſbyters of Kirks:
Whoſe Directory was to kill;
And ſome believe it is ſo ſtill.
The only diff'rence is, that then
They ſlaughter'd only Beaſts, now Men.

℣. 1183. *For they (poor knaves) were glad to cheat*, &c.] See Hiſt. of the Deſtruction of Bell and the Dragon, v. 15. "The great gorbellied idol called the Aſſembly of Divines, "(ſays Overton, in his Arraignment of Perſecution, p. 35.) "is not aſhamed, in this time of ſtate-neceſſity, to guzzle "down, and devour daily more at an ordinary meal, than "would make a feaſt for Bell and the Dragon; for beſides "their fat benefices forſooth, they muſt have their four ſhil-"lings a-day for ſitting in conſtollidation."

℣. 1191. *When Butchers were the only Clerks.*] The prieſts killed the beaſts for ſacrifice. See Dr Kennet's Roman Antiquities.

For then to ſacrifice a bullock,
Or now and then a child to Moloch,
They count a vile abomination,
But not to ſlaughter a whole Nation.
Preſbytery does but tranſlate
The papacy to a free State,
A Commonwealth of Popery,
Where ev'ry village is a See

℣. 1198. *Or now and then a child to Moloch.*] See Jer. xxxii. 35. Scott's Diſcovery of Witchcraft, b. xi. p. 190. Notes upon the ſecond Part of Cowley's Davideis, vol. I. p. 303. Spectator, No. 309.

℣. 1203, 1204. *A Commonwealth of Popery,—Where ev'ry village is a See.*] The reſemblance of the Papiſt and Preſbyterian, (under the names of *Peter* and *Jack*) is ſet forth by the author of a Tale of a Tub, p. 207. 3d edit. "It was "(ſays he) among the great misfortunes of Jack, to bear a "huge perſonal reſemblance with his brother Peter: their "humour and diſpoſition was not only the ſame, but there "was a cloſe analogy in their ſhapes, their ſize, and their "mein; inſomuch, as nothing was more frequent than for "a bailiff to ſeize Jack by the ſhoulders, and cry, Mr Peter, "you are the King's priſoner; or, at other times, for one "of Peter's neareſt friends to accoſt Jack with open arms, "Dear Peter, I am glad to ſee thee; pray, ſend me one of "your beſt medicines for the worms."

"Thoſe men, the Preſbyterians, (ſays Lilly, Life, p. 84.) "to be ſerious, would preach well, but they were more "lordly than biſhops, and uſually in their pariſhes more "tyrannical than the great Turk."

"To ſubject ourſelves to an Aſſembly, (ſays Overton, Ar-"raignment of Perſecution, p. 36.) raze out Epiſcopacy, ſet "up Preſbyterian Prelacy, what more Prelatical than ſuch "preſumption?—You have ſo played the Jeſuites, that it "ſeems we have only put down the men, not the function, "caught the ſhadow, and let go the ſubſtance."

"For whereas but a few of them did flouriſh,
"Now here's a biſhop over every pariſh:
"Thoſe biſhops did by proxy exerciſe,
"Theſe by their elders rule, and their own eyes."
A long-winded Lay Lecture, printed 1647. p. 6.

"The pox, the plague, and each diſeaſe
"Are cur'd, though they invade us;

As well as Rome, and muſt maintain
A Tithe-pig Metropolitan;
Where ev'ry Preſbyter and Deacon
Commands the Keys for cheeſe and bacon,
And ev'ry Hamlet's governed
By's Holineſs, the Church's Head.

" But never look for health nor peace,
" If once Preſbytery jade us.
" When every prieſt becomes a pope,
" When tinkers and ſow-gelders
" May, if they can but 'ſcape the rope,
" Be princes, and lay-elders."
Sir John Birkenhead Reviv'd, p. 20.

" Nay, all your preachers, women, boys, and men,
" From Maſter Calamy, to Mrs Ven,
" Are perfect popes in their own pariſh grown:
" For, to undo the ſtory of Pope Joan,
" Your women preach too, and are like to be
" The Whore of Babylon as much as ſhe."
The Puritan and Papiſt, by Mr Abraham Cowley, 2d edition, p. 5. See Lord Broghill's Letter to Thurloe, concerning the Scots Clergy. Thurloe's State-papers, vol. IV. p. 41.

℣. 1208. *Commands the Keys for cheeſe and bacon.*] It is well known what influence diſſenting teachers of all ſects and denominations have had over the purſes of the female part of their flocks, though few of them have been maſters of Daniel Burgeſs's addreſs; who dining or ſupping with a gentlewoman of his congregation, and a large uncut Cheſhire cheeſe being brought upon the table, aſked her where he ſhould cut it? She replied, Where you pleaſe, Mr Burgeſs. Upon which he gave it to a ſervant in waiting, bid him carry it to his houſe, and he would cut it at home.

Mr Selden makes this obſervation, in his ſtory of the keeper of the Clink priſon, (Table-Talk, p. 106.) " He had, " (ſays he) prieſts of ſeveral ſorts ſent unto him. As they " came in, he aſked them who they were. Who are you? " ſays he to the firſt; I am a prieſt of the Church of Rome. " You are welcome, ſays the keeper, there are thoſe who " will take care of you. And who are you? A ſilenced mi- " niſter. You are welcome too, I ſhall fare the better for " you. And who are you? A miniſter of the Church of " England. Oh, God bleſs me! quoth the keeper, I ſhall " get nothing by you, I am ſure; you may ly, and ſtarve " and rot, before any body will look after you."

More haughty and ſevere in's place,
Than Gregory or Boniface.

v. 1211, 1212. *More haughty and ſevere in's place,—Than Gregory.*] Gregory VII. (before called *Hildebrand*), was a Tuſcan by nation, and the ſon of a ſmith. While he was but a lad in his father's ſhop, and ignorant of letters, he by mere accident framed theſe words out of little bits of wood, *His dominion ſhall be from one ſea to the other.* This is told of him by Brietius, *ad ann.* 1703, as a prognoſtic of his future greatneſs. In the year 1703, on the 30th of June, he was conſecrated Pope.—He was a man of a fierce and haughty ſpirit, governed by nothing but pride and ambition; the fury and ſcourge of the age he lived in, and the moſt inſolent tyrant of the Chriſtian world; that could dream of nothing elſe but the promoting St Peter's *regale*, by the addition of ſceptres and diadems: and in this regard he may be ſaid to be the firſt Roman pontiff that ever made an attempt upon the rights of princes. See Mr Laur. Howel's Hiſtory of the Pontificate, 2d edit. p. 229, 230. *Hiſt. Hildebrand, per Bennonem Cardinalem*, folio, *Franc.* 1581.

Ibid. ——*or Boniface.*] Boniface VIII. was elected pope *anno* 1294.—His haughty behaviour to crowned heads was inſupportable; for he was not content with the ſupremacy in ſpirituals, but claimed the right of diſpoſing of temporal kingdoms: this is plain from the claim he laid to Scotland, as appears from his letter ſent to our King Edward I.: he ſent it to Robert Archbiſhop of Canterbury, obliging him, upon pain of ſuſpenſion *ab officio et beneficio*, to deliver it to the King.—He demanded feudal obedience from Philip the Fair, King of France, which he diſdaining to comply with, returned this contumelious anſwer to his inſolent demand, *Sciat tua maxima fatuitas*, &c.: a reply not a little grating to his Holineſs. He was the firſt that inſtituted the Sacred Year at Rome, called the *Jubilee*.—Nothing ſhowed his inſatiable thirſt of power more than that one clauſe of his decretal, *De majoratu et obedientia: Porro ſubeſſe humano Pontifici omnes creaturas humanas declaramus, dicimus, definimus, et pronunciamus omnino eſſe de neceſſitate ſalutis. Extrav. Com. lib.* i. *tit.* 8. *cap.* i. making the obedience of all creatures living to the See of Rome, an article of ſalvation. Certainly there never was a greater complication of ambition, craft, treachery, and tyranny in any one man than in this Pope; whoſe infamous life juſtly drew this proverbial ſaying upon him, in after times: "That he

Such church muſt ſurely be a monſter
With many heads: for if we conſter
What in th' Apocalyps we find,
According to th' Apoſtle's mind,
'Tis that the *Whore of Babylon*
With many heads did ride upon;
Which heads denote the ſinful tribe
Of Deacon, Prieſt, Lay-Elder, Scribe.
Lay-Elder, Simeon to Levi,
Whoſe little finger is as heavy
As loins of patriarchs, prince-prelate,
And biſhop-ſecular; this zealot
Is of a mungrel, diverſe kind,
Cleric before, and Lay behind;
A lawleſs Linſey-Woolſey Brother,
Half of one Order, half another;
A creature of amphibious nature,
On land a beaſt, a fiſh in water:
That always preys on grace or ſin;
A ſheep without, a wolf within.
This fierce inquiſitor has chief
Dominion over men's belief

" crept into the papacy like a fox, ruled like a lion, and " died like a dog." *Vide Walſingham. Hiſt. Angliæ Camdeni Anglic. Norman.* &c. 1603. p. 62. See more, Howel's Hiſtory of the Pontificate, p. 428, &c.

℣. 1217. *'Tis that the* Whore of Babylon.] See Rev. xvii. 7, 8.

℣. 1227. *A lawleſs Linſey-Woolſey Brother.*] Andrew Crawfurd, a Scots preacher, (ſays Sir R. L'Eſtrange, Key to Hudibras. See Cleveland's Hue and Cry after Sir John Preſbyter, Works, p. 50.) But the author of A Key explaining ſome Characters in Hudibras, 1706, p. 12. ſays, it was William Dunning, a Scots preſbyter, one of a turbulent and reſtleſs ſpirit, diligent for promoting the cauſe of the kirk.

℣. 1232. *A ſheep without, a wolf within.*] Or *a wolf in ſheep's cloathing*, Matt. vii. 15. See Abſtemius's Fable of a Wolf in a Sheep-ſkin, with Sir Roger L'Eſtrange's reflection. Fables, part i. fab. 328.

And manners: can pronounce a Saint
Idolatrous or ignorant,
When ſuperciliouſly he ſifts
Through coarſeſt boulter others Gifts.
For all men live and judge amiſs,
Whoſe Talents jump not juſt with his.
He'll lay on Gifts with hands, and place
On dulleſt noddle Light and Grace,
The manufacture of the Kirk;
Thoſe paſtors are but th' handy-work
Of his mechanic paws inſtilling
Divinity in them by feeling:

℣. 1242. *On dulleſt noddle.*] Many of them, it is plain from the hiſtory of thoſe times, were as low in learning as the perſon mentioned by Mr Henry Stephens, (ſee Prep. Treatiſe to Herodotus, p. 238.) who, applying to a Popiſh biſhop for orders, and being aſked this queſtion to try his learning and ſufficiency, Who was father to the four ſons of Aymond? (Aymon qu.) and knowing not what to anſwer, was refuſed as inſufficient: who returning home to his father, and ſhewing the reaſon why he was not ordained, his father told him he was a very aſs, that could not tell who was father to the four ſons of Aymond! "See, I pray thee, "(quoth he), yonder is Great John the ſmith, who has four "ſons; if a man ſhould aſk thee, who was their father, "wouldſt thou not ſay that it was Great John the ſmith?" "Yes, (quoth he), now I underſtand it." Thereupon he went again, and being aſked a ſecond time, Who was father to the four ſons of Aymond? he anſwered, It was Great John the ſmith. Durandus's reflection upon the clergy of his time, might have been juſtly enough applied to theſe: *Aurei et argenti facti ſunt calices, lignei vero ſacerdotes.* Browne's *Append. ad Faſcicul. Rer. expetendar. et fugiendar. cap.* vi. p. 140. By the author of a tract entitled The Reformado preciſely characterised, (p. 13. Public Libr. Cambr. 19, 9, 7.) their clergy are bantered upon this head: "He muſt abominate the Greek Fathers, Chryſoſtome, Baſil, and all the bundle of ſuch unwholeſome herbs; alſo "the Latins, whom the pope-bellied gray-heads of the town "call St Ambroſe, St Auguſtine, *&c.* The intricate ſchool-"men as Aquinas, and our deviliſh learned countryman,

From whence they ſtart up *choſen veſſels*,
Made by contact, as men get Meazles.
So Cardinals, they ſay, do grope
At th' other end the new-made Pope.
Hold, hold, quoth Hudibras, *Soft Fire*,
They ſay, *does make ſweet Malt*. Good Squire,
Feſtina lente, not too faſt;
For *Haſte* (the proverb ſays) *makes Waſte*.

" Alexander Halenſis, ſhall not come within the ſphere of " his torrid brain, leſt his *pia mater* be confounded with " their ſubtle diſtinctions: but by a ſpecial diſpenſation he " may, for name's ſake, caſt an eye ſometimes upon *Scotus*, " and when he hath married a ſiſter, upon *Cornellius a* " *Lapide*."

℣. 1249, 1250. *So Cardinals, they ſay, do grope—At th' other end the new-made Pope.*] * This relates to the ſtory of Pope Joan, who was called John VIII. Platina ſaith, ſhe was of Engliſh extraction, but born at Mentz; who, having diſguiſed herſelf like a man, travelled with her paramour to Athens, where ſhe made ſuch progreſs in learning, that coming to Rome, ſhe met with few that could equal her; ſo that on the death of Pope Leo IV. ſhe was choſen to ſucceed him; but being got with child by one of her domeſtics, her travail came upon her between the Coloſſian theatre and St Clement's, as ſhe was going to the Lateran church, and ſhe died upon the place, having ſat two years, one month, and four days, and was buried there without any pomp. He owns, that, for the ſhame of this, the Popes decline going through this ſtreet to the Lateran; and that, to avoid the like error, when any Pope is placed in the porphyry-chair, his genitals are felt by the youngeſt Deacon, through a hole made for that purpoſe; but he ſuppoſes the reaſon of that to be, to put him in mind that he is a man, and obnoxious to the neceſſities of nature; whence he will have that ſeat to be called, *ſedes ſtercoraria*. This cuſtom is bantered by *Johannes Pannonius*, in an epigram turned into French, by Henry Stephens, (ſee Prep. Treat. to his Apology for Herodotus, p. 337.) and tranſlated into Engliſh. The curious reader may ſee a draught of the chair, in which the new pope ſits to undergo this ſcrutiny, in the 2d vol. of Miſſon's Travels, p. 82.

℣. 1253. Feſtina lente, *not too faſt*, &c.] *Vide Eraſmi Adag. chil.* 2. *cent.* ii. *prov.* 1.

The quirks and cavils thou doſt make
Are falſe, and built upon miſtake.
And I ſhall bring you, with your pack
Of Fallacies, t' Elenchi back;
And put your arguments in mood
And figure to be underſtood.
I'll force you by right ratiocination
To leave your Vitilitigation,
And make you keep to th' queſtion cloſe,
And argue Dialecticõs.
The queſtion then, to ſtate it firſt,
Is, which is *better*, or which *worſt*,
Synods or Bears. Bears I avow
To be the worſt, and Synods thou.
But to make good th' aſſertion,
Thou ſay'ſt th' are really *all one*.
If ſo, not *worſt;* for if th' are *idem*,
Why then, *Tantundem dat Tantidem.*
For if they are the *ſame*, by courſe
Neither is *better*, neither *worſe.*
But I deny they are the *ſame*,
More than a Maggot and I am.
That both are Animalia
I grant, but not Rationalia:

℣. 1262. *To leave your Vitilitigation.*] * Vitilitigation is a word the Knight was paſſionately in love with, and never failed to uſe it upon all poſſible occaſions; and therefore to omit it, when it fell in the way, had argued too great a neglect of his learning and parts, though it means no more than a perverſe humour of wrangling." The author of a tract entitled The ſimple Cobler of Agawam in America, *&c.* p. 15. ſpeaking of the ſectaries of thoſe times, ſays, "It is "a moſt toilſome taſk to run the wild-gooſe chaſe after "a well-breath'd Opinioniſt; they delight in vitilitiga-"tion, *&c.*"

℣. 1264. *And argue Dialecticõs.*] That is, according to the rules of logic.

For though they do agree in kind,
Specific difference we find;
And can no more make Bears of theſe,
Than prove my Horſe is Socrates.
That Synods are Bear-gardens too,
Thou doſt affirm; but I ſay, No:
And thus I prove it, in a word,
Whats'ever Aſſembly's not impower'd
To *cenſure*, *curſe*, *abſolve*, and *ordain*,
Can be no Synod: but Bear-garden
Has no ſuch pow'r; *Ergo*, 'tis none;
And ſo thy ſophiſtry's o'erthrown.
But yet we are beſide the queſtion,
Which thou didſt raiſe the firſt conteſt on;
For that was, Whether *Bears are better*
Than Synod-men? I ſay, Negatur.
That Bears are Beaſts, and Synods Men,
Is held by all: they're *better* then:
For Bears and Dogs on *four* legs go,
As Beaſts: but Synod-men on *two*.
'Tis true, they all have Teeth and Nails;
But prove that Synod-men have Tails;
Or that a rugged, ſhaggy Fur
Grows o'er the hide of Preſbyter;
Or that his Snout and *ſpacious Ears*
Do hold proportion with a Bear's.
A Bear's a ſavage beaſt, of all
Moſt ugly and unnatural;
Whelp'd without form, until the dam
Has lick'd it into ſhape and frame:

℣. 1307, 1308. *Whelp'd without form, until the dam Has lick'd it into ſhape and frame.*]

——*Nec funera vulgo*
Tam multa informes urſi, *ſtragemque dederunt.*
Virgil. Georgic. iii. 246, &c.
Hi ſunt candida, informiſque caro, paulo muribus major,

But all thy Light can ne'er evict,
That ever Synod-man was *lickt;*
Or brought to any other faſhion,
Than his own will and inclination.
But thou doſt further yet in this
Oppugn thyſelf and ſenſe, that is,
Thou would'ſt have Preſbyters to go
For Bears and Dogs, and Bearwards too:
A ſtrange Chimæra of beaſts and men,
Made up of pieces heterogene;
Such as in nature never met
In eodem Subjecto yet.
Thy other arguments are all
Suppoſures hypothetical,

ſine oculis, ſine pilo, ungues tantum prominent; hanc lambendo *paulatim figurant. (Plinii Nat. Hiſt. lib.* viii. *cap.* 36.) See this opinion confuted by Sir Tho. Browne, Vulgar Errors, b. iii. ch. 6.

"So watchful Bruin forms, with plaſtic care,
"Each glowing lump, and brings it to a bear."
Dunciad, b. i. 99, 100.

℣. 1317 1318. *A ſtrange Chimæra of beaſts and men,—Made up of pieces heterogene.*] Alluding to the fable of *chimæra* deſcribed by Ovid, *Metam.* b. 9. l. 646, &c.

Quoque chimaera *jugo mediis in partibus ignem,*
Pectus et ora leæ, caudam ſerpentis habebat.

"——And where Chimaera raves——
"On craggy rocks, with lion's face and mane,
"A goat's rough body, and a ſerpent's train."
Mr *Sandys.*

"The chimaera deſcribed to be ſuch, (ſays Mr Sandys, "notes, edit. 1640. p. 182.) becauſe the Carian Mountain "flamed at the top, the upper part frequented by lions, the "middle by goats, and the bottom by ſerpents. Bellero-"phon, by making it habitable, was ſaid to have ſlain the "chimaera; others interpret the chimaera for a great pi-"rate of Lycia, whoſe ſhip had in her prow the figure of "a lion, in the midſt of it a goat, and in the poop of it a "ſerpent; whom Bellerophon took with a galley of ſuch

That do but beg, and we may chuſe
Either to grant them, or refuſe.
Much thou haſt ſaid; which I know when
And where thou ſtol'ſt from other men,
(Whereby 'tis plain thy Light and Gifts
Are all but plagiary ſhifts:)
And is the ſame that Ranter ſed,
Who arguing with me, broke my head,
And tore a handful of my beard:
The ſelf-ſame cavils then I heard,
When b'ing in hot diſpute about
This controverſy, we fell out;
And what thou know'ſt I anſwer'd then,
Will ſerve to anſwer thee agen.
Quoth Ralpho, Nothing but th' abuſe
Of Human Learning you produce;

" ſwiftneſs, (by reaſon of the new-invented ſails), that it " was called *Pegaſus*, or the flying horſe; the ground of the " fable." See notes upon Creech's Lucretius, p. 151, 538, 541.

℣. 1329. *And is the ſame that Ranter ſed.*] The Ranters were a vile ſect, that ſprung up in thoſe times: Alexander Roſs, (View of all Religions, *&c.* 6th edit. p. 273, *&c.*) obſerves, " That they held, that GOD, devil, angels, heaven " and hell, *&c.* were fictions and fables; that Moſes, John " Baptiſt, and Chriſt, were impoſtors; and what Chriſt and " the Apoſtles acquainted the world with, as to matters of " religion, periſhed with them; that preaching and praying " are uſeleſs, and that preaching is but public lying; that " there is an end of all miniſtry, and adminiſtrations, and " that people are to be taught immediately from God, *&c.*" See more, *id. ib.* and George Fox's Journal, p. 29. and Examination of Mr Neal's 4th vol. of the Hiſtory of the Puritans, p. 59, 60. William Lilly's Life, 1715. p. 68.

℣. 1337, 1338. —*Nothing but th' abuſe—Of human learning*, &c.] The Independents and Anabaptiſts of thoſe times, exclaimed much againſt human learning: and 'tis remarkable that Mr D—— maſter of Caius College, Cambridge, preached a ſermon in St Mary's church againſt it; for which he was notably girded by Mr Joſeph Sedgwick, Fellow of

Learning, that cobweb of the brain,
Profane, erroneous and vain;

Chriſt-college, in a tract, entitled, Learning's Neceſſity to an able Miniſter of the Goſpel, publiſhed 1653. To ſuch we may apply the pun made by Mr Knight, (Aſſize Sermon, at Northampton, March 30, 1682. p. 5.) "That ſuch men "ſhew you heads, like thoſe upon clipt money, without "letters." And 'twas a pity that ſuch illiterate creatures had not been treated in the way that the truant ſcholar was, (See Sir K. Digby's Treatiſe of Bodies, p. 428.), who, upon a time, when he came home to viſit his friends, was aſked by his father, "What was Latin for bread? anſwered, *bre-* "*dibus*; and for beer? *beeribus*, and the like of all other "things he aſked him; only adding a termination of *bus*, "to the plain Engliſh word of every one of them: which "his father perceiving, and (though ignorant of Latin) "preſently apprehending that the myſteries his ſon had "learned deſerved not the expence of keeping him at "ſchool, bade him put off immediately his *hoſibus* and "*ſhooſibus*, and fall to his old trade of treading *morteribus*." (See a ſtory in the Tatler, No. 1173.) Dr South (Sermons, vol. iii. p. 500.) makes the following obſervation upon that reforming age: "That all learning was then cried down; "ſo that with them, the beſt preachers were ſuch as could "not read, and the beſt divines ſuch as could not write: "in all their preachments, they ſo highly pretended to the "ſpirit, that ſome of them could hardly ſpell a letter; for "to be blind with them was a proper qualification of a ſpi- "ritual guide; and to be *book-learn'd*, as they called it, "and to be irreligious, were almoſt terms convertible: ſo "that none were thought fit for the miniſtry but tradeſmen "and mechanics, becauſe none elſe were allowed to have "the ſpirit: and thoſe only were accounted like St Paul, "who could *work with their hands*, and, in a literal "ſenſe, *drive the nail home*, and be able to make a pulpit "before they preached in it.

"Latin (ſays he, Sermon, entitled, The Chriſtian Pente- "coſt, vol. iii. p. 544.) unto them was a mortal crime; and "Greek, inſtead of being own'd to be the language of the "Holy Ghoſt (as in the New Teſtament it is) was looked "upon as the ſin againſt it; ſo that, in a word, they had all "the confuſion of Babel amongſt them, without the diver- "ſity of tongues." See Sermons, vol. i. p. 172.

A trade of knowledge, as replete
As others are with fraud and cheat:

" What's Latin, but the language of the beaſt?
" Hebrew and Greek is not enough a feaſt:
" Han't we the word in Engliſh, which at eaſe
" We can convert to any ſenſe we pleaſe?
" Let them urge the original, if we
" Say 'twas firſt writ in Engliſh, ſo't ſhall be;
" For we'll have our own way be't wrong or right,
" And ſay, by ſtrength of faith, the crow is white."

A long-winded Lay-Lecture, *&c.* printed 1647. p. 7.

V. 1339. *Learning, that cobweb of the brain.*] Ralpho was as great an enemy to human learning as Jack Cade and his fellow rebels. (See the Dialogue between Cade, and the clerk of Chatham, Shakeſpeare's 2d part of K. Henry VI. act iv. vol. IV. p. 269, 270.) Cade's words to Lord Say, p. 277. before he ordered his head to be cut off; "I am the beſom "that muſt ſweep the court clean of ſuch filth as thou art: "thou haſt moſt traiterouſly corrupted the youth of the "realm, in erecting a grammar-ſchool: and whereas be"fore our forefathers had no other books but the Score and "the Tally, thou haſt cauſed printing to be uſed; and con"trary to the King, his crown and dignity, thou haſt built "a paper-mill. It will be proved to thy face, that thou haſt "men about thee that uſually talk of a Noun and a Verb, "and ſuch abominable words, as no Chriſtian ear can en"dure to hear;" or Euſtace, in Beaumont and Fletcher's Elder Brother, act ii. ſc. 2. or Rabby Buſy in the ſtocks, who accoſts the Juſtice, in the ſame limbo, who talked Latin (Ben Johnſon's Bartholomew Fair, act iv. ſc. 6.) in the following manner.

Buſ. "Friend, I will leave to communicate my ſpirit with "you, if I hear any more of thoſe ſuperſtitious reliques; "thoſe ſcraps of Latin, the very rags of Rome, and patches "of Popery."

'Twas the opinion of thoſe Tinkers, Tailors, *&c.* that governed Chelmsford, at the beginning of the Rebellion, (ſee *Mercurius Ruſticus*, No. cxi. p. 32.) "That learning "had always been an enemy to the Goſpel, and that it were "a happy thing if there were no univerſities, and that "all books were burnt except the Bible."

"I tell you (ſays a writer of thoſe times) wicked books "do as much wound us as the ſwords of our adverſaries;

An art t' incumber Gifts and wit,
And render both for nothing fit;
Makes Light unactive, dull and troubled,
Like little David in Saul's doublet:
A cheat that ſcholars put upon
Other men's reaſon and their own;
A fort of error, to enſconce
Abſurdity and ignorance,
That renders all the avenues
To truth impervious and abſtruſe,
By making plain things, in debate,
By art, perplext, and intricate:
For nothing goes for ſenſe, or Light,
That wilt not with old rules jump right:
As if rules were not in the ſchools
Deriv'd from truth, but truth from rules.

" for this manner of learning is ſuperfluous and coſtly:
" many tongues and languages are only confuſion, and only
" wit, reaſon, underſtanding and ſcholarſhip are the main
" means that oppoſe us, and hinder our cauſe; therefore if
" ever we have the fortune to get the upper hand—we will
" down with all law and learning, and have no other Rule
" but the carpenter's, nor any writing or reading but the
" Score and the Tally." (A Letter to London, from a Spy at Oxford, 1643. p. 11.)

" We'll down with all the verſities,
" Where learning is profeſt,
" Becauſe they practiſe and maintain
" The language of the beaſt:
" We'll drive the doctors out of doors,
" And parts whate'er they be,
" We'll cry all parts and learning down,
" And heigh then up go we."

Col. of Loyal Songs, reprinted 1731, No. vii. p. 15.

℣. 1346. *Like little David in Saul's doublet.*] See this explained, 1 Samuel, chap. xviii. ver. 9.

℣. 1357, 1358. *As if rules were not in the ſchools—Deriv'd from truth, but truth from rules.*] This obſervation is juſt; the Logicians have run into ſtrange abſurdities of

This Pagan, Heatheniſh invention
Is good for nothing but contention.
For as in ſword-and-buckler fight,
All blows do on the target light;
So when men argue, the greateſt part
O' th' conteſt falls on terms of art,
Until the fuſtian ſtuff be ſpent,
And then they fall to th' argument.
Quoth Hudibras, Friend Ralpho, thou haſt
Outrun the Conſtable at laſt:
For thou art fallen on a new
Diſpute, as ſenſeleſs as untrue,
But to the former oppoſite,
And *contrary as black to white;*
Mere *diſparata*, that concerning
Preſbytery, this Human Learning;

this kind. Peter Ramus, the beſt of them, in his logic, rejects a very juſt argument of Cicero's as ſophiſtical, becauſe it did not jump right with his rules. Mr *W.*

℣. 1363, 1364. *So when men argue, the great'ſt part— O' th' conteſt falls on terms of art.*] Ben Johnſon banters this piece of grimace. (*Explorata*: or, Diſcoveries, p. 90.) "What a fight is it (ſays he) to ſee writers committed to-"gether by the ears, for ceremonies, ſyllables, points, co-"lons, commas, hyphens and the like! fighting as for their "fires and their altars, and angry that none are frighted "with their noiſes, and loud brayings under their aſſes "ſkins." See Sir T. Browne's *Religio Medici*, 4to ed. 1672. part ii. p. 51. Obſervations upon it, p. 109. Guard. No. 36.

℣. 1368. Outrun the Conſtable.] See Ray's Proverbs, 2d ed. p. 326.

℣. 1373. *Mere* diſparata, &c.] * *Diſparata* are things ſeparate and unlike, from the Latin word *diſparo*. Dr Bret ſays, That the Engliſh Preſbyterians of thoſe times, as the Knight obſerves, had little Human Learning amongſt them, though many of them made pretences to it; but having ſeen their boaſted arguments, and all the doctrines wherein they differed from the Church of England, baffled by the learned divines of that church, that they found without more learn-

Two things ſ' averſe, they never yet
But in thy rambling fancy met.
But I ſhall take a fit occaſion
T' evince thee by ratiocination,
Some other time in place more proper
Than this we're in; therefore let's ſtop here,
And reſt our weary'd bones a while,
Already tir'd with other toil.

ing they ſhould not maintain the ground they had left, notwithſtanding their Toleration: therefore, about the time of the Revolution, they began to think it very proper, inſtead of Calvin's Inſtitutions, and a Dutch Syſtem or two, with Blondel, Daille, and Salmaſius, to help them to arguments againſt Epiſcopacy, to read and ſtudy more polite books. It is certain that the Diſſenting Miniſters have, ſince that time, both wrote and preached more politely than they did in the reign of King Charles II. in whoſe reign the clergy of the Church of England wrote and publiſhed moſt learned and excellent diſcourſes, ſuch as have been exceeded by none that have appeared ſince. And 'tis likely enough the Diſſenting Miniſters have ſtudied their works, imitated their language, and improved much by them.

℣. 1381, 1382, *And reſt our weary'd bones a while,—Already tir'd with other toil.*] This is only a hypocritical ſhift of the Knight's; his fund of arguments had been exhauſted, and he found himſelf baffled by Ralph, ſo was glad to pump up any pretence to diſcontinue the argument. I believe the reader will agree with me, that it is not probable that either of them could pretend to any reſt or repoſe, while they were detained in ſo diſagreeable a limbo. Mr *B.*

"Thus did the gentle hind her fable end,
"Nor wou'd the panther blame it, nor commend;
"But with affected yawning at the cloſe,
"Seem'd to require her natural repoſe."

END OF VOLUME FIRST.

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